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## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 19-25. The Sacred Sabbath. Matt. 12: 1-13.

Midway between a superstitious and irksome veneration for the Sabbath and an utter disregard of it lies the rational Christian position. Jesus points it out, and it is better to grasp the profound principles which he lays down rather than to attempt to apply them specifically to modern life. There is hardly anything in which good people differ so widely as in their judgment of what is proper and improper on the Sabbath Day. Such being the case it is a mistake to stretch one's conscience over the territory of another man's activities. Find first for yourself some large, sound platform on which you can stand and then in quiet tactful ways try to permeate the life of the community with these fundamental ideas.

The first is that the day is to serve the higher life of man. If certain traditional restrictions prevent this result they must give way. If David and his young men are suffering for physical sustenance the hallowed bread is none too good for them; if men, women and little children are penned up all the week long in stuffy tenement houses and unsanitary working places give them a chance to cast themselves on a bit of green-sward under a protecting tree, through whose branches they can look up into God's sky. If the busy round of the week gives no time for the gratification of mental and aesthetic tastes give the people a chance at the libraries. Church attendance will not suffer in the long run thereby. Moreover, nothing is more sacred than the divine life in a man which becomes so easily overlaid and smothered by exacting modern conditions. Jesus stands for a man's right to obtain that on the Sabbath Day or on any day which is absolutely essential at the moment to his better development. The Sabbath is an ancient, important and beautiful institution, but it ought to be flexible enough to minister to the best life of the children of men, who should learn to look upon it not as an antiquated and fettering device for reducing their pleasure, but as a precious opportunity for the culture of their noblest impulses.

The other great principle is that the day is dedicated to human ministrations. If an animal has fallen into a pit it ought not to be left there until Monday. If there are lonely and homeless people in hospitals they ought to be visited. If hundreds of clerks and stenographers have no better prospect before them when they rise on Sunday than a boarding house dinner, the Christian homes of the community ought to open to some of them. To spend the entire day even in the development of one's own spiritual life is not the ideal Sunday observance. Sometimes we are forced to do that and that alone. But we ought to look upon the day as a rare chance to help somebody else, through Sunday school teaching, through brotherhood work, through quiet personal service. We should not, to be sure, overload the day with Christian activities but we can so proportion our time as to allow of some form of ministration. One of the busiest of Boston merchants has been in the habit for many years of spending Sunday afternoon calling upon the members of his Sunday school class.

Here then are two great tests of our profitable use of Sunday. When the day is over can we really say, "At this point and at that I was helped, my better life was recruited and reinvigorated. I feel now more courage for tomorrow's struggle." And can we also say, "There is somebody happier, better, nearer Christ because of the word I have spoken, the deed I have done?"

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The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Townsley, at Boston, and from the Interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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**WELL WORTH VISITING.**—This week there is an exhibition in Boston which our readers may be interested in. It is at the warerooms of the Faine Furniture Company on Canal Street, and the special feature of the exhibit is a display of heavy furniture in Morocco leather, the pieces being suitable for the library, reception-room, living-room, etc. We urge our readers to see this exhibition.

**TWENTY-FIVE DOLLAR WASHINGTON TOURS, VIA PENNSYLVANIA RAILROAD COMPANY.**—Seven-day tours, including hotel accommodations, meals en route, allowing longer stay in Washington and stop-over at Baltimore, Philadelphia and New York, will leave Boston under the Personally Conducted System of the Pennsylvania Railroad on March 13 and 27, April 10 and 24, and May 8. Itinerary of Tourist Agent, 205 Washington Street, Boston.

**THE custom of giving something to the church in memory of a departed relative has long been in vogue.** Usually the gift takes the form of a window or some article of church furniture. Of late years, however, a great many memorial gifts have been Individual Communion Services. These are usually of heavy silver plate and each tray is engraved about the rim with a suitable inscription to the memory of the person in whose name it is given. The high grade sets made by Reed & Barton, Silversmiths, are admirably adapted for such gifts, and this concern reports that a large percentage of its orders for Individual Communion Ware is for memorial sets.

**HIGH PRESSURE DAYS.**—Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the p.alseworthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

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### Religious Notices

**THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.**

**AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York.** Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

**Rev. Dr. CHARLES A. STODDARD, President.**  
**Rev. W. O. STITT, Secretary.**  
**W. HALL MOORE, Treasurer.**

**REUNION OF ANDOVER SEMINARY ALUMNI.**—The Alumni of Andover Theological Seminary, living in or near Boston, will hold a reunion at Young's Hotel on Monday, April 27, at 12 o'clock. Luncheon will be served (price, \$1.00) at 12.30. This meeting directly follows that of the ministers in Pilgrim Hall, at which Dr. William R. Arnold, professor-elect of Hebrew, is to speak. There will be an informal discussion of seminary interests; while also the occasion will afford opportunity to greet the new professor. Cards of invitation have been sent to all known addresses of men in and about Boston; but any and all alumni who may read this notice are also cordially included in this call.

**EDWARD Y. HINCKES, } Committee.**  
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**CHICAGO THEOLOGICAL SEMINARY.**—The Board of Directors of the Chicago Theological Seminary in accordance with the requirements of its Constitution, hereby calls a meeting of the Triennial Convention of the Seminary to convene in Chicago, Ill., Wednesday, May 6, 1903, at 10 o'clock A. M., in Carpenter Chapel.

Each local association of the Congregational Churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico is invited to appoint each one delegate to represent the churches of said local association. Local associations which have a church membership of over fifteen hundred are entitled to elect one additional delegate for every five hundred church members.

The Convention will consist of the delegates thus appointed, together with the Board of Directors and the Members of the Faculty of the Seminary. Delegates who will be present, please report their names at an early day to Rev. HERBERT W. GATES, 81 Ashland Boulevard. By order of the Board of Directors.

**GEORGE S. F. SAVAGE, Secretary.**

**CHICAGO, ILL., April 2, 1903.**



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and Christian World

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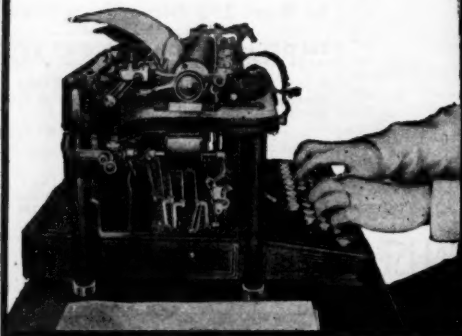
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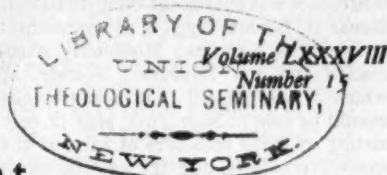
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# THE CONGREGATIONALIST

Saturday  
11 April 1903

and Christian World



## Event and Comment

**The Perennial "Now"** "Now hath Christ been raised from the dead, the first fruits of them that are asleep. Now is the accepted time, now is the day of salvation." The one is assertion not to be regarded simply as the record of an historical fact, nor the other as a passing opportunity for conversion. The two meet a perennial need in human nature. The fact that Christ has risen *now* is to be of moment in every act of daily life. And why limit the second text to the readiness of God to accept the penitent sinner? The saint no less than the sinner may appropriate it for daily use in meeting trials, temptations, doubts, depression and all physical, mental and spiritual needs.

**A Jubilee Celebration** The headquarters of Congregationalism at 14 Beacon Street rose from an organization which began fifty years ago and has grown from an obscure beginning till it holds in trust the spacious building that shelters our denominational societies, *The Congregationalist* and various enterprises whose work extends throughout the world. The anniversary of its birth occurs this year on the same date of the semiannual Ladies' Night of the Congregational Club. Therefore arrangements are being made by a joint committee of both bodies to celebrate the event in Tremont Temple on the evening of May 24. It is expected that the societies and the library will keep open house on that day and will welcome their friends. The address of the evening is to be given by Rev. Dr. George A. Gordon, pastor of the Old South Church. The service of praise will be led by the united chorus of the Shawmut Church, Boston, and the Elliot Church, Newton. The surprising discovery has been made that the American Congregational Association, through which our excellent library has been gathered and is maintained and our noble denominational house erected, is hardly known even by name to many Congregationalists in its vicinity, while thousands of its beneficiaries appear to be unaware that it exists. The coming jubilee will afford opportunity for showing what it has done and how its important work can be enlarged.

### Sailing of the Deputation to Africa

The *Saxonia*, which sailed from Boston last Tuesday, carried Rev. E. E. Strong, D. D., who heads the Deputation which the American Board is sending to its mission fields in South and East Africa. Rev. Sydney Strong of Oak Park, Ill., will sail from New York next Wednesday on the steamship *New York*. He will

join his colleague in London, where some important preliminary conferences are scheduled with the officers of both the London and the Colonial Missionary Societies. Fellow passengers with Dr. Strong are Rev. and Mrs. George A. Wilder of the East Africa Mission and Rev. and Mrs. Charles N. Ransom of the Zulu Mission, who are going back to their fields after furloughs in this country. They, with Dr. Strong, were given a reception one evening last week by Miss Margaret Adams at the Missionary Home in Auburndale, and on Sunday in that place the church services were entirely given up to a noteworthy presentation of the American Board's work in Africa, Dr. Strong and Mr. Wilder speaking in the morning and Mr. Ransom in the evening, giving, with the aid of the stereopticon, a vivid description of his field. During their stay in this country these four missionaries have spent much of their time in Auburndale, and the fact that Dr. Strong resides there arouses much local interest in the outgoing party. We believe, however, that it is in the heart of the sisterhood of Congregational churches throughout the country to bid them God-speed and to cherish high hopes of their success.

### Have the Churches a Moderator

On another page Dr. W. E. Barton returns to the question which has before been discussed in our columns: Have the Congregational churches of the United States a moderator? The answer in fact is written in the history of the denomination. The churches never have had a permanent presiding officer. The National Council has become an incorporated body, with a board of trustees, and it has voted that the moderator chosen at one session shall be a member of this board and shall preside at the opening of the next triennial session. During the interim any service which he is willing and able to render to any of the churches is sure to be appreciated, and takes on a certain significance from the fact that he was appointed to preside over the council meetings. Dr. Bradford has issued two addresses to the churches since he was moderator of the last National Council, and his messages have been read with attention because of their valuable suggestions. But he would probably be among the last persons to assume any authority in leadership of our churches. The New Jersey Association, of which he has long been one of the most influential members, twice memorialized the National Council in emphatic protests against its right to exist, saying, "We totally disapprove of National Coun-

cils meeting stately to give advice on denominational matters, as subversive of Congregationalism." No doubt he would continue to protest against any officer of the council assuming the right officially to give advice to the churches, but his messages of inspiration and encouragement are heartily welcomed everywhere. He has done more in this direction than any of his predecessors. He is soon to visit the Pacific coast in this gratuitous service. We trust that his example will be followed and are confident that the value of such services will be estimated by the abilities of future moderators and their devotion to the interests of the denomination.

### Building for the Future

At the united meeting of the ministers of the three Suffolk Associations of Greater Boston last week, reported quite fully elsewhere, Rev. W. R. Campbell put a question of vital importance. The need of money to extend Christian work in distant parts of our own land and in foreign nations constantly increases, and, as was shown by Dr. Lucien Warner in a paper recently published in *The Congregationalist*, is being less and less adequately met by the contributions of our churches. New and greater efforts are being put forth by our benevolent societies to educate the churches to give. New literature is projected, new secretaries appointed, new campaigns proposed to replenish the treasuries. Mr. Campbell's question was, "Who is going to do the plowing and the planting if all are hastening to be gleaners?" The meeting to which the question was put was aroused to great interest in it. The fact that very little united planning for plowing and planting in the region around Boston has been done for a whole generation was recognized. It remains to be seen whether or not the impulses of that meeting will fruit in action. A growing company of young ministers in this vicinity can carry forward plowing and planting according to modern methods if they agree to undertake the work. From the looks and words of those who were present we are encouraged to expect that important results will come out of that meeting. We expect to publish a part of Mr. Campbell's paper in our next issue, with further comment on it.

### A Step Toward Federation of Societies

The work of the Congregational churches in the Southern States is of constantly growing importance. Our five home societies are called on for help and substantially the same kind of requests for aid are made of them all. Re-

cently certain Southern schools for whites have appealed to the Education Society for support, while increasing appropriations are being made by the Home Missionary Society for churches in its care. This work is in the same field as that of the American Missionary Association. A conference was held at the Congregational House in Boston, April 3, of representatives of the American Missionary Association and the Education Society, at which it was agreed that a conference should be held in New York, May 13, consisting of three members of each of the executive boards, and the secretaries of the five home societies, to consider the interrelation of their work in the whole country and especially in the South. Any one acquainted with the situation will recognize the wisdom of this step and will hope that it will result in some arrangement for a joint supervision where five societies are doing interdependent work in the same field.

**The Chief Desideratum** Men, men, men—this is the cry of the foreign missionary boards today. The demand for money is urgent, but the demand for the right sort of men and women is growing equally strong. Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, sends us a list of perhaps twenty places in foreign fields which it finds great difficulty in filling. Ten ministers, five or six physicians, a dozen single women are called for from all over the Orient and the islands of the sea. Inquiry at the American Board rooms reveals much the same state of affairs. Some important stations are today unmanned because the Prudential Committee cannot find the right persons to whom to give the appointments. The Student Volunteer Movement is helping to increase the number of missionaries, but as most of the three or four thousand included in it are still in the preparatory educational stage no one denomination can at present look to it with any great hope of filling the gap in the ranks of workers. It is in order to pray the Lord of the harvest to send forth laborers. It is in order also to keep the claims of foreign missions as a life career more constantly before the young people in our churches, colleges and seminaries.

**Timely Themes Wisely Phrased** We have been interested in the attractive, though not sensational, phrasing of subjects for Lenten sermons or talks. We have not been able to print all sent us, but those published convey an idea of the careful thought which some ministers give to a consecutive and interesting presentation of the great truths associated with the Lenten season. This disposition to appeal to men in terms intelligible and vital is not by any means confined to special periods in the church year. We have been impressed with the searching personal character of a number of topics that have recently fallen under our eyes. They are treated either formally in the pulpit or at the midweek meeting. Here is one such list: What is God to Me? Is My Life Lifting? Does it Pay to Pray? Whom Do I Imitate? Another pastor discusses these topics:

How to Treat Others, What God Does for Us, What Jesus Is to Us. It is not necessary to resort to clap-trap in order to obtain topics which appeal to the common sense and the spiritual longings of everyday men and women.

#### Making the Truth Glorious

The church is bound in every legitimate way to make the world aware of the boons it has to offer. At the recent Free Church Council in Brighton, Eng., Rev. James Brierly, the stimulating editorial writer for the *London Christian World*, declared that the church has a splendid article to offer but is a perfect fool in putting it on the market. One or two lectures during the three years' seminary course, on right ways of advertising Christianity might be as useful as a week's discussion of antinomianism. In the talks which Dr. W. T. Grenfell, the Labrador missionary, has been giving in Boston and Chicago, he almost invariably insisted on the need of proper advertising of Christianity. If the church did but know it, it has a splendid line of goods to put before the world. We are not thinking now of noisy, spectacular demonstrations but of dignified, high-grade, attractive ways of commending the religion of Jesus Christ to the multitudes now indifferent to him. The Y. M. C. A. has learned this lesson, as its summer conferences and its splendid material equipment show. Some missionary societies have mastered the art of issuing their literature in an attractive form. The trim and finished aspect of many a house of worship, within and without, adds to the influence of the organization in city or village.

#### "The Dream of Gerontius"

It means much to those who find in music an avenue to God that a fine new sacred cantata has been added to the repertoire of our choral societies. The ablest critics of music in New York agree that in Edward Elgar's setting of Cardinal Newman's poem, *The Dream of Gerontius*, a fine bit of orchestration and choral writing has been given to the world. "Not since Mendelssohn's *Elijah* has England been the birthplace of such a sacred musical drama," is the verdict of Mr. William J. Henderson after hearing it given recently in New York city. Mr. Elgar is a Roman Catholic mystic and an organist by profession. He was an intimate friend of Cardinal Newman, who gave him the poem in 1889. Three years ago the cantata was first sung in Birmingham and met with instant praise. It has been sung in Germany and highly praised there; and now we are to have it rendered at our musical festivals. Religious in spirit, dramatic in action and modern in technique, it bids fair to be very popular.

#### The Churches and Labor Organizations

The last National Council of Congregational churches appointed a labor committee, which has lately sent a communication to the State Associations of churches urging them to take measures to promote a better understanding between organized Christianity and organized labor. The committee affirms

that a widespread indifference exists on the part of each of these forces toward the well-being of the other. It is convinced that while part of the difficulty is in the industrial situation, and part in the working men, part is also in the church. The committee therefore asks each State Association at its next meeting to appoint a labor committee whose duties shall be:

1. To help toward a better knowledge of industrial conditions and of the spirit of the churches, especially in its own locality.
2. If possible, to come into sympathetic relations with labor, organized and unorganized.
3. To help just and wise movements among working men which mean physical, social and moral betterment.
4. To seek affiliation with humanitarian and religious bodies having in view similar ends.
5. And to inform the Labor Committee of the National Council of the conditions found, and the efforts made to promote the well-being of the industrial part of the community.

The members of the National Council committee are Pres. W. J. Tucker, Drs. Washington Gladden and D. N. Beach, Rev. Messrs. F. W. Merriek and W. A. Knight. If the churches take up this matter with a due sense of its importance, one of the most interesting papers read before the National Council next year will be the report of this labor committee.

#### Indian Thought and Happenings

The *Indian Witness* makes what seems a very pertinent suggestion that future lectures on the Haskell Foundation in India, such as Presidents Barrows, Fairbairn and Hall have given, be the fruit of a year's residence in India prior to delivery, and not the fruit of meditation in the classic shades of Oxford or in the quiet retirement of the British Museum. The *Witness* is confident that if the lecturers could get well acquainted with Indians, Christian and non-Christian, and discuss questions with men of light and leading before casting their lectures in their final mold, the results would be more beneficent. This journal commends Dr. Hall's lectures as having been exceptionally helpful. The High Church Anglican or the Ritualistic Protestant Episcopalian makes trouble on the mission field. We have called attention to the essential papistry of one of the chief agents of the Protestant Episcopal Church at work in Japan. In India the organ of the ritualistic wing of the Anglican Church is roundly condemning the missionaries of the Church Missionary Society, who at a recent conference in Madras appointed a committee to further the visible unity of the church by considering and reporting on what may be done to bring about intercommunion between Anglicans and other Protestants. The Government of India has just rendered an important decision on a matter long in dispute, by which the validity of the ordination of clergymen other than Anglican and Roman Catholic is clearly recognized as valid ordination. The dispute has been over the interpretation of the term "episcopally ordained" in the Indian Christian Marriage Act.

#### The Use and Abuse of Prophecy

The supremacy of the Bible over other literature is attested by the knowledge it reveals of human nature and its consequent forecasting of what



that nature will bring forth. The fulfillment of what prophets anticipated because of this wonderful knowledge profoundly witnesses to the presence in them of the mind of God. But when the attempt is made to prove revelation by the present fulfillment of ancient specific predictions about individuals and nations, the evidence adduced must be conclusive or else the result must be either to discredit the Bible or its interpreter. Rev. Dr. A. T. Pierson has been giving lectures in London on The Bible and Prophecy, in which he has endeavored to prove the inerrancy of the Bible by showing that the Hebrew prophets made predictions which are now being fulfilled. For example, he explains Ezek. 29-32 by claiming that Egypt was at the time the prophet spoke the most exalted of kingdoms, and that it is today the basest; that the prophecy, "The land of Egypt shall be a desolation and a waste," is being so exactly fulfilled that there is now danger that even the great pyramids will be covered up by sand; and that the Nile valley, once the granary of the world, is now becoming dry, as the prophet said it would. This must have been a strange message to Londoners, just as the English Government has completed the great Nile dam by which Egypt is likely to be made more fertile than ever before in its history. Most travelers who have recently visited that country are persuaded that its inhabitants have not been so free from oppression and so prosperous at any time during the last 5,000 years as they now are. It is reported that many elderly people appreciated Dr. Pierson's expositions. But it would be more in accordance with fact, and would better support the authority of the Bible to show that Ezekiel's prophecies were fulfilled a long time ago.

#### The Strife in the Labor World

While it is true that seldom if ever in our history have there been more strikes under way than at the present time, it is also true that never have so many of the threatened controversies between capital and labor been settled amicably before the dreaded word involving industrial war could be given by either side. A careful survey of the facts on this point recently made by the Boston Transcript has demonstrated that this is true for New England, and we are confident that it also holds true for the country at large. Notable among such settlements by arbitration have been two issues peacefully settled last week, which if carried to the test of physical force would have struck hard at the ramified business interests of two important sections of country. We refer to the threatened strikes of the employees on the Wabash Railroad of the Interior and the New York & New Haven Railroad of southern New England. Patience and reasonableness on both sides have brought about peace instead of war. The laborer has made substantial gains, while the companies and the public have not suffered material loss. What the company may have to pay extra in wages it will more than recoup itself for from the enhanced content of its workmen. It is to be regretted that a similar policy could not have prevented the great struggle on

in Lowell, Mass., where mills with 18,000 operatives are idle. Efforts to bring about conciliation made by the State Board of Arbitration and by individuals have been fruitless; but now that the Legislature has ordered the Board to investigate the matter and report to it, the sky is brighter. It is one of the anomalies of industry that a time of prosperity is a time of most strife in the labor world; but the explanation is not far to seek. Labor demands that the product it sells shall bring the higher price that all other commodities are bringing. Unless it does, prosperity is a mockery to it. Massed capital and organized labor can speak authoritatively in times like these, and get their price. It is the modest capitalist and unorganized laborer or skilled workman or professional man today who is feeling the pinch most, and who smiles a mocking smile as he hears of the "good times." Never did the average man better understand the meaning of the old tale of the weakness of the isolated twig and the strength of the bound bundle.

#### President Roosevelt's Tour

While Emperor William of Germany is visiting the Danish capital and being courteously received by people who in their hearts fear German ambition, and while Edward VII., King of the United Kingdom and Emperor of India, is consorting with the king of Portugal in Lisbon and hastening coming changes in South Africa, President Roosevelt is journeying out into the West, speaking his mind freely on issues of the hour, receiving honorary degrees from academic institutions and finding out how the land lies in regions not often or never visited by Presidents hitherto. His restatement of the Monroe Doctrine plus frank disclosure of some of the important steps in the recent negotiations with Great Britain and Germany over Venezuelan affairs has much interested Europe but has not irritated it, albeit there was no retreat from our historic position, and there was renewed emphasis upon the need of having physical force to back our policy if the need comes. His discussion of the trust question reveals that out of actual facing of conditions in and out of Congress he has come to see that some measures of reform he suggested in his speeches last fall are not feasible now, and that in the record made by Congress at the last session the country has reason for satisfaction and hope, everything depending of course on the virility with which the new, tentative legislation is enforced. If that works well a long step forward will have been taken. In discussion of the tariff issue the President has made it clear that he favors no radical alteration of legislation; that he does not think the trust issue can be dealt with effectively along the line of tariff abolition; or that it is an easy matter to prescribe revenue legislation satisfactory to all sections of a country as diverse as ours is, and with such varying sectional interests. At the same time he admits the need of tariff revision by competent revisers at stated or frequent intervals, and pledges himself to promote tariff revision at the proper time. Secretary of War Root, in a speech of similar tenor given before the Home Market Club, Bos-

ton, last week, also revealed that this is to be the Administration's policy.

#### The Albanian Revolt

News from European Turkey and the Balkan provinces indicates that fighting has begun and that a match has kindled a conflagration, the extent of which is not predictable. Efforts by Turkish officials to enlist *gendarme* among the Christian population in obedience to the pressure brought to bear by the Powers for better policing in Macedonia has aroused the Mohammedan Albanians to revolt against such concessions by Turkey, to attacks upon the Christian population and to deeds which have brought about conflict between them and the Turkish soldiery, which nominally is endeavoring to carry out the sultan's promise to the Powers. The Turkish soldiery also is from time to time having clashes with the Bulgarian revolutionists, who have long threatened to make April 1 the time for a revolt and have kept their promise. Reports from Constantinople indicate that the sultan is troubled, as well he may be, and that he is steadily being pressed from both sides—by the Powers to carry out the reforms, cost what it may in the lives of his Mohammedan subjects, by the latter to let them loose on the hated Christians. Did one but know the real policy of Russia lying back of her nominal concert of action with Austria, France, Italy, Germany and Great Britain one could predict better what the ultimate result will be. Certain it is that it will be difficult to quench the racial and religious fires aroused unless there is swift action by the sultan and unless he has the support of the Powers. Friends of the Christian populations of the disturbed territory who have influence with the British ministry are endeavoring to bring pressure to bear for resolute action by Great Britain. There is an intelligent and active minority in France which will do the same there. The same can hardly be expected from Germany, whose national policy just now makes a minimum of interference with the sultan seem most politic. Except as our own citizens are imperiled, we of course have nothing to do or say.

#### New England and Her Future

Estimates as to what New England has been to the United States during the course of its development from a group of colonies on the Atlantic seaboard to a vast nation with outlying possessions in the Atlantic and Pacific oceans do not materially differ. Even the South admits the primacy. What is to be its place during the century just opening? Obviously the day has long since passed when its wishes have had much weight in determining the course of our political history. It no longer finances the West nor controls great lines of transportation built with the earnings of its people. The day dawns when, as Mr. Vanderlip in his striking speech in Boston a fortnight ago pointed out, its manufacturers must face stiff competition with manufacturers in the Interior and West, as already they are facing killing competition with Southern manufacturers of cotton goods. In Mr. Vanderlip's opinion the markets for New England's excess of manufactures

more and more must be found abroad—in Canada or beyond the continent.

But admitting for sake of argument that its political domination has ceased and that its manufacturing supremacy is about to be successfully challenged, what shall be said to those who contend that even so New England will still be disproportionately influential because of its educational supremacy, and because of the pervasive influence of its citizens' culture and character fed by church, school and library, which culture the section still fosters?

President Eliot of Harvard has just pointed out that New England's higher institutions of learning, supported mainly by gifts from individuals and entirely dependent upon their gifts and bequests for increase of endowment, are falling behind the institutions of the Interior and West in equipment. State aid, he thinks, will give the newer portions of the country a finer educational plant than New England's private citizens can give. In secondary schools supported by the public it must be admitted that New England no longer has the same relative rank of superiority she formerly had.

In the light of Governor Garvin's undisputed charges respecting venality in Rhode Island, and of recent revelations respecting degeneracy among the rural dwellers and venality among the urbanites of Connecticut, and of present disclosures before a legislative committee as to the corruption in Boston's politics—possibly it is not well for too much to be said about New England's superior civic virtue. Rhode Island is not in a position to throw stones at Delaware, or Connecticut at Montana, or Boston at St. Louis or Minneapolis. It is a matter of degree and not of kind.

The Protestant sects' statistics show conclusively that the denominations historically longest identified with New England are not holding their own. The Roman Catholic Church is growing fast because it cannot help it, the tide of emigration being what it is. But broadly speaking the Christian Church is not the factor in the section's life it formerly was. Ethical standards have been lowered, and the population in the small towns has tended toward degeneracy and in the large towns and cities toward love of comfort, pleasure and an horizon limited to this world.

Had the descendants of the older racial stocks remained loyal to past religious and civic ideals the situation would have been serious enough, owing to the diminishing number of such. But when along with degeneracy of the original race stocks there is added an ever increasing number of new residents and citizens who come with forms of faith and political habits quite alien to the New England ideals of the past, it is clear that a time of searching of heart for the leaders of the Christian Church is at hand.

With the vast increase of wealth in the Interior, West and South, with the consequent increased ability of institutions—religious and educational—in those sections to maintain themselves, it may soon become a serious ethical question for New Englanders to face who have been looking abroad for opportunity to do good with themselves and their money, whether the time may not have come for them to give

prayer, thought and gifts—for a time—to strengthening the standing of the church, the school, and the college in New England.

We are quite certain that what New England Congregationalism most needs just now is self-examination and self-conservation.

### Playing for Keeps

A gentleman in one of the best residence neighborhoods of a New England city advised his little boy the other day not to play marbles for keeps. He soon discovered that his boy, by accepting his advice, had shut himself out of the popular game of the season. Not another child in the neighborhood would play with him, except for keeps. Many of those children live in Christian homes but they all put their pennies into marbles to win or lose. The master of the public school says that although gambling with marbles in the school yard is forbidden, one of his chief troubles arises from fights among the children over disagreements about this game.

This instance is mentioned merely as a symptom. We believe it is a fact undisputed that the passion for gambling is increasing in intensity in this country and is spreading among all classes. Men and women grow more eager to get something for nothing, and to get it away from somebody, anybody. In the saloon the throw of the dice, in the parlor the turn of the cards, at the roulette table the roll of the ball, on the race track the book maker's numbers decide who will win and who will surrender his money to the winner.

No vice is more fatal than gambling, to the virtue of integrity, to high social relations, to a worthy estimate of the value of life. Those who earn what they possess prize their possessions, give thought to their use of them, enjoy the fruits of their use. Those who give to others what they have gained by honest labor give of their own lives to help mankind. Those who gain money by chance prize it little, risk it readily, give it away with little sense of service or of appreciation of those whom they serve. Life itself tends to become to them a game, with growing temptation to stake its treasures on the turn of trifling events. What men risk willingly they value lightly.

To the passion for gambling must be charged up a large proportion of business failures, broken families, losses of reputation, defalcations and suicides. Young men with bright prospects risk their own money, lose it, steal from their employers who trust them, expecting to get back what they have lost and to replace what they have taken, and realize too late that they have thrown themselves away. Society is feebly conscious that it is being defrauded, makes laws against certain kinds of gambling, enforces them irregularly, and all the time is raising up more gamblers. Marbles are treasures of the child. Property, reputation, honor, friendship, family, life are treasures of the man. When he is ready to stake any of these against chance he has cheapened them all. He has vitiated his own sense of the values of things. He has weakened his usefulness to his family, the church, society, and the state. His success in the

game is no less a failure than his loss would be. "What doth it profit a man to gain the whole world and forfeit his life?"

### The Clergy and Venality

We are assured by correspondents in Rhode Island that not a few of the Congregational clergymen there are doing their full duty in fighting against the corrupting influence of the state's "boss." We are not surprised and are profoundly glad. Mr. George Kennan, whose recent exposure of Addicksism in Delaware has concentrated on that state the attention of the nation, in a speech before the Reform Club of Boston, last week, set forth the servility of the rural clergy of Delaware in the presence of a public opinion they dare not challenge, so universal has been the corruption of the electorate. Now it would be foolish to single out these two small commonwealths as peculiarly sinful. There are reasons, of course, why a small state is more easily bought than a large one. The disease affects the body politic everywhere, in historic commonwealths and in newly created states. Hence the position of the preacher today is far more difficult than that of the preacher of *ante bellum* days. Slavery was a sectional issue. Most of the Northern clergy who assailed it did so without impairing in the slightest their status in the home community. In seaports and centers of trade, to attack the Southern slaveholder often offended the Northern trader in Southern products, but, generally speaking, the foe to be fought was one never seen.

But to attack the evils of today whether of monopoly, venality or bribery may be to attack the average man, found in all congregations, holding stock in corporations far distant or near at home and belonging to a party that has national scope. If in many cases the ethical sensitiveness of the director of corporations be not acute enough, the same cannot be said of the pocket nerve of many a shareholder. As an ever increasing portion of the wealth of men takes the form of personal property, intangible and invisible to his neighbors and his spiritual guide, and all too often to the assessor, it becomes exceedingly difficult for the preacher to do his duty if he is at all regardful of consequences rather than of abiding ethical principles. Obviously the situation calls for men of a large mold and a high degree of courage, and the less *impedimenta* they have the better.

### The Victorious Christ: and Our Risen Life

Christ lived for us, he died for us. For us he rose into that new and glorious life which he would have men share. Up to that moment when upon the cross he cried that all was finished and gave up his earthly life, the outward appearance was all of defeat. The silence of the grave closed over him and his enemies believed that they had gained their end. Then he rose and declared himself to his disciples. The dispirited few became a multitude. The heaven spread from land to land, a pledge and prophecy of the



kingdom of manifested righteousness which is to come.

We are still in the midst of the struggle, but for Christ the victory is won. Yet already we are made partakers of its power. This Easter joy, which has associated itself with the new life of the year, turning the springtime into a parable, rests upon the faith of a risen life which in the sunshine of God's presence grows toward strength and beauty and a harvest of good works. The true Christian is a risen man. His life, strength, consolation, joy and expectation all are from above.

It will be useless for us to celebrate Christ's resurrection on one great feast-day of the year, unless it is the central thought and hope of every day. What the church needs is a better acquaintance with the living Christ. His presence and his purpose are the vital facts—they must be so with us, for shield in our temptations, helping us to turn away from the evil of the world; for security against neglect, making us watchful for opportunities; for satisfaction in perplexity, comfort in grief, for the peace which keeps our hearts amid the hurrying strain of life. The full Easter joy is given to those who walk daily with the living Christ, and to them alone.

Through all the Easter music a note of expectation rings. It is joy in the midst of imperfection, because it is the experience of a hidden life. The church was never perfect. Every true heart knows the need of repentance and the need of a redeemer from indwelling sin. But we have our portion in a risen and prevailing life. Our great day is yet to come. The unfolding of the plan of which we are a part cannot be hurried. We are imperfect because the work is incomplete, yet the eternal life is ours.

Often in the old Slavic fairy tales the giant was unconquerable because his life was hidden in some secret place and the severest wounds could not take it away. It was the hero's part to search out the hiding place of that life. And when he finds it the enemy is wholly in his power. Such, with reversal of the parts, is the figure which the apostle uses. Our life is not in danger amid the perils of the earth. "Fear not them that kill the body," the Master said. The safe hiding place of our true life is with the unsearchable and everlasting Father whence no enemy can take it away. "For ye died and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also be manifested with him in glory."

### In Brief

The American Board Deputation to Africa will consist of the two Strongs only. Mr. Francis E. Winslow, who was expected to go as the third member of the group, cabled last Monday from Beyrout, Syria, that he could not go.

The *Defender* for April gives the details of the successful fight of the Retail Clerk's Association and clergy of Lawrence, Mass., against Sunday opening of stores and defiance of the Sunday law of the state. What Lawrence has done other towns and cities can do.

In the suggestive correspondence of Emilio Castelar, the late eminent Spanish statesman

and republican, published in the current *Independent*, he is quoted as saying in 1896 that the two greatest enemies of the Spanish dominion were "the Negro of Cuba and the monk of the Philippines."

The *Herald of Gospel Liberty* (suggestive title) attributes the altered point of view in Vermont (and presumably in New Hampshire) with respect to state prohibition of the liquor traffic to the effects of destructive Higher Criticism of the Bible. One can prove almost anything one cares to providing one tries hard.

Drs. Dewey and Cadman, the respective pastors of the Church of the Pilgrims and the Central Congregational Church, were present at the mass meeting in the Academy of Music, Brooklyn, N. Y., last week held to protest against the relegation of the Negro of the South to a state of peonage, if not slavery.

The Song of Our Syrian Guest, printed in *The Congregationalist* of March 28, has attracted a good deal of attention. In response to the inquiry whether the story is from life or is only fiction we learn from its author, Rev. W. A. Knight, that there was such a Syrian guest and that he did give such a tea table talk on the Twenty-third Psalm.

The Presbyterian Board of Foreign Missions issues an Easter Tide Consecration Service in conjunction with the United Society of Christian Endeavor. The shade of Dr. John Hall, and Southern Presbyterians still very much alive must look with astonishment on this liturgy bearing their denominational name for a church festival they once repudiated.

Local committees in Western cities preparing to entertain the President over Sunday should post themselves as to his church relationship. Then the mistake made at Sioux Falls last Sunday will not be repeated. But after all the consequences were not so dreadful. He had to go to church twice to be sure, but a great many of us do that right along.

"The best thing we have had in Boston from the Congregational point of view since I came here." This, in substance, is the comment of many a minister who was present at the joint ministerial gathering in Union Church last week. It's no use denying the fact that the brethren hereabouts were never so hungry for downright good fellowship and effective co-operation.

The recent revelation concerning the man whose service as representative of the Associated Press in Cuba and the Philippines during the past five years has put him in the way of shaping opinion in this country more than any other journalist, shows the necessity of right character in the profession of journalism. It also suggests the extraordinary care which a great news distributing agency should exercise in selecting its agents.

News messages to the *London Times* are now passing regularly across the Atlantic from this country by the Marconi wireless system, at an expense to that journal per word only slightly in excess of the charges between England and France. The high rates of the old cable companies are doomed, and no one will grieve for their stockholders or officials. They have been extortionate monopolists and they have met their just fate.

The financial success of the Christian Science movement to which Mark Twain has alluded caustically is unquestionable. Land in the vicinity of the present First Church in Boston has lately been purchased sufficient in area to enable the "Mother" Church to begin in the fall the erection, free of debt, of a million dollar edifice, which will have an audience room for 5,000 auditors, and be one of the largest

structures in the world devoted to religious purposes.

So Park Street Church edifice is to stay for the present where it has stood so impressively in the sight of all Bostonians for over ninety years. This not altogether unexpected outcome of a matter which has been prominently before the public for several months, is due to the failure of the syndicate that offered to buy the property to pay on April 1 the portion of the purchase money then due. The church will now courageously face its problems anew and the general public will earnestly hope that measures can be devised whereby the familiar landmark will be safeguarded from the hand of the destroyer for all time to come.

Probably more Americans than is generally supposed are finding their way to South Africa in the hope of taking advantage of new opportunities for business following the close of the Boer war. The pastor of the North End Congregational Church at Port Elizabeth says the number is considerable and that in several instances the lives of young men have been blighted by their associations of the first few weeks after their arrival. He offers his assistance to help any new comers by giving them addresses of suitable lodgings and introducing them to Christian friends. He would be glad to be advised of young men who are going to Port Elizabeth or to have them bring to him letters of introduction. His address is Rev. John R. Pledger, Kirkwood Street.

We doubt if there has been of recent years at a funeral service in a Western city more general and genuine an outpouring of grief and fond remembrance than that which marked the final honors paid to the late Rev. Dr. George H. Ide of Milwaukee. Held in the church where he had preached for twenty years, attended by a great congregation, participated in by his intimate friends and ministerial neighbors, these exercises made a profound impression. One feature that touched many hearts was the passing before the casket in single file of no less than sixty members of the local Grand Army Post, some of whom had been Dr. Ide's comrades at Gettysburg and on other famous battlefields. The burial, as we stated in our columns last week, was in his native town, St. Johnsbury, Vt.

A census of the church attendance in the Southwark district of London on a recent Sunday showed that in the morning one in eleven was in a house of worship and one in nine in the evening. This is the district in which Spurgeon's Metropolitan Tabernacle is situated, the aggregate attendance there for the day being 3,625. It is reported that so deep an impression was made by the revelation of the multitude outside of the churches that an appointed debate in a local Anglican conference on the Deceased Wife's Sister Bill is to be postponed in order to have a discussion on how to get people to go to church. It must be an alarming condition of things that moves English churchmen to put over such a live subject just to consider ways of bringing men to worship God.

Rev. W. G. Puddefoot has of late been swinging around in a circle at his accustomed rapid pace, having scored a record of thirty-one addresses in thirty-two days. He went as far South as Florida and in his audience at Winter Park he found D. K. Pearsons, the Chicago philanthropist, who is enjoying the charms of Florida for a season. The Doctor carries his eighty-three years gracefully and apparently his lavish generosity agrees with him both physically and financially. From the Southern States Mr. Puddefoot went to Chicago and thence to Nebraska, where he held meetings in Lincoln, Crete and other places. Last Sunday he was with the Phillips Church in South Boston. The New England churches are sure to reap the benefit of Mr. Puddefoot's discerning observations in home missionary territory West and South.

## Pencilings

BY A PERIPATETIC

By all odds the most pungent, plain-spoken utterance by a religious leader in England during the past year was Prin. P. T. Forsyth's address at the recent Free Church Council on The Need for a Revival of Personal Religion. Seeing plainly that the old materialism is dead, that the old agnosticism is dying, he nevertheless is not content with the new idealism—"It does not sustain the soul's life." He pleads for moral realism, a realism that finds at the dregs of life—guilt, and the cure of guilt he finds in the cross, not "in Christ's beauty, pity, or sacrifice, but in his moral mercy, moral judgment and moral victory."

I am led to refer to this, because of the effect upon me recently of hearing a sermon in which the death of Christ on the cross was described realistically, and the meaning of the matter set forth. It is so long since I have heard a sermon of the kind that the message was all the more powerful. In our squeamishness and sentimentality we have thought it wise to deal in an impressionistic rather than realistic way with the Crucifixion, if we have dealt with it at all. In our reaction from dogmatism about its interior meaning we have gone to the other extreme of indifference as to its external facts. Instead of deep sentiment we have had shallow sentimentality. The effect produced upon the congregation at Central Church, Boston, on a recent Sunday as Mr. Denison asked his hearers to put themselves imaginatively and sympathetically in relation to Jesus as he hung upon the cross was one quite startling. The stillness could be felt. Hearts seemed to be moved. Handkerchiefs were in requisition. The temperature rose. Frigidity was dispelled. Common humanity was touched. Jesus ceased to be a "person" to be fought over polemically and became a suffering Saviour.

And be it noted, during the subsequent explanation by the preacher of the meaning of it all we were not asked to know it in terms of the understanding but in terms of the imagination and of sympathy. Although the text of the discourse was from St. Paul and though much was said about him we were not asked to interpret the Atonement as he did but rather to interpret for ourselves in terms of our own experience.

It was quite apparent from this sermon, and others that I have heard about, that in Mr. Denison Boston Congregationalism has a preacher. He is obeying President Tucker's injunction to him given at his council of installation, and is revealing himself as a lover of men, and as a man with convictions and aptness in stating them. If a homely illustration fits it is used. Now and then there is an epigrammatic way of putting things that reminds one of Dr. Parkhurst and suggests that the period of training under him was not without its effect. But the dominant notes are conviction, compulsion to declare belief, and yearning to win men to discipleship of Christ. Manner and matter are good but the motive is commanding and unusual.

It would be easy both to overestimate and undervalue the significance of the meeting of Congregational clergymen of Greater Boston last week. But all who were there agree that it was deeply significant, and very encouraging in its atmosphere and tentative first steps toward reform in polity as it affects both local and national affairs. There is need still, however, for adequate statement and discussion of some of the deeper issues involved in the present condition of the independent polity, whether Congregational or Baptist. In a social era can individualism flourish lustily? With industrialism dominated by the conception of federation can a polity of separatism

prosper? Given printing press, schools, colleges and museums all making for education in the aesthetic can the churches which have either ignored or condemned the aesthetic command the people? In an era of individualism in education and of pioneering in college planting we did superb work and stood first. If the state and the nation take up with higher education will our pre-eminence as an educating denomination be challenged?

What masters of the art of preaching the best of the Methodist Episcopal bishops become when they combine with native gifts that skill which constant practice in the art of expression gives, and besides the reality of a spiritual life. It was both a benediction and inspiration to sit at the feet of Bishop E. G.

Andrews, last Sunday, at the New England Conference in Brookline and hear him hold, for a long time, the attention of a vast congregation as he set forth the sources and characteristics of Christian love in distinction from man's aboriginal endowment of love. Benign yet flashing, modest yet aggressive, consoling yet rebuking, simple yet profound, intellectual yet pious, artless yet master of his art is he. To have such a pastor of pastors traveling from conference to conference in this great land and now and again to the conferences on the mission fields, goes far to explain why the Methodist Episcopal Church with all its modifications of polity and response to new environment and altered economic and social conditions nevertheless retains a degree of its pioneer zeal and fire.

## Our Boston Ministers Get Together

A remarkable fulfillment of New Testament prophecy occurred in the afternoon of March 31, in Union Church, Boston. "They shall come from the East and West and from the North and South and shall sit down in the kingdom of God." The Suffolk North and Suffolk South and Suffolk West Associations of Congregational ministers came and sat down together for the first time in this generation. The ministers of Greater Boston are divided into these three associations and the churches into three conferences with the same territorial divisions. Most of these ministers belong to half a dozen or more organizations representing Boston Congregationalism, yet a good many of them have remained unacquainted with one another and those at present in office never have taken any common action to promote the interests of the denomination in the city.

Certain pressing practical problems of late have been before them all. The Congregational Church Union which has been attempting, without any very hearty interest shown by the churches, to do something in the way of church extension and of supporting the weak ones, has been urging these problems on the attention of the churches. Then it occurred to the Suffolk South Association that a joint meeting would be a great novelty and might prove a good thing. On its initiative the other associations took the proposal heartily. A program was arranged and a hundred or more ministers collected in Union Church chapel.

At first the meeting started out somewhat uncertainly, as though the brethren were not sure what they were together for. After a half hour of organization and a prayer by Rev. Dr. A. H. Plumb, Dr. McKenzie, who presided, gave a half hour's entertaining reminiscences of the ministers of Boston of the last two generations, extolling their learning, scholarship and devotion and concluding that, after all, our pulpits were never filled with wiser, truer, better men than now. He got in some pointed suggestions as to present denominational conditions, insisting that our national benevolent societies will never get the money they need till they come into one organization under one competent head, as Harvard University is under President Eliot, with its board of overseers and its faculty.

Rev. Dr. O. S. Davis presented a scholarly paper on the Function of Congregationalism in the Religious Life of the Community, showing that our denomination possesses the characteristics which fit it to discharge the functions of the church: democracy of organization, a teaching ministry, the exaltation of worship through simple forms, an ethical passion, loyalty to fresh discoveries of truth.

Dr. Reuben Thomas spoke of the changes which have come to Congregationalism that seem to be inevitable; but he emphasized the abiding characteristics which perpetuate New Testament principles. These are the self-sufficiency of the local church, liberty within the

bounds of the Scriptures, adaptation to local conditions, emphasis on the importance of preaching. He advocated convincingly a simple liturgical service.

Thus far the meeting would have been counted a first-class session of a state association. At this point it got right down to business by means of a paper presented by Rev. W. R. Campbell on Congregationalism in Our Day and in Our Vicinity. He proposed a practical program for the more effective conquest of this community for Christ. As we propose to print the substance of it next week, we will not anticipate by a report of it here. Suffice it for the present to say that the paper was received with enthusiastic approval and its propositions were referred to a committee of the three associations to be discussed with the committee's report at a future meeting. Rev. S. C. Bushnell was an appointed speaker and was ready to follow up the discussion along the same lines. But as little time was left he only said a few words of hearty indorsement.

By a happy inspiration, after supper the brethren seated themselves in a semicircle around the open fire, which the host, Dr. Loomis, seems to have provided with the hospitable intent of showing his guests how to get together. Rev. Dr. W. H. Davis presided as toastmaster and felicitously guided the after-dinner speeches along the path opened by Mr. Campbell's paper. Rev. A. E. Dunning pointed out some of the matters which demanded the attention of our churches at this time, and showed what might be accomplished by the frank and wise expression and application of united judgment. Rev. J. H. Denison, by a happy address, intensified the welcome he has already received as the new pastor of Central Church. Rev. W. B. Forbush described present conditions of Congregationalism in Boston with a courage, pertinence, frankness and good-natured humor which are occasionally manifested in private conversation but seldom in public speech. Dr. Arthur Little recalled experiences in Chicago, where efficient work has been done in planting and caring for churches under the lead of Missionary Armstrong, and dwelt on the fact that Boston is the only city where Congregationalism is strong which has not a Congregational City Missionary Society. Prof. E. C. Moore gave an eloquent, tender, earnest closing address, emphasizing the meaning of Congregationalism, its history and work and the necessity of cultivating a sense of its value in the children of the families of our denominational household.

We have given this extended report of a local meeting because it is the first of its kind in Boston within the memory of living men; because those who were present will be aided by this outline to recall the significance of sayings here only hinted at, and because we have reason to hope that the meeting will prove to be historic in the growth of Boston Congregationalism.



## Religion in France and the Orders

By Prof. Jean C. Bracq, Vassar College

The well-known words of Gambetta, whereby he voiced the feelings of the liberal party, *Le cléricalisme, voilà l'ennemi* (Clericalism—it is the enemy), have become once more the war-cry of active French politics, and the enemy is monasticism represented by the Orders. A majority of the Republicans view them as a permanent danger because of their opposition to the general principles which underlie the democratic institutions of France. They spread ideas and develop a spirit at variance with the life and ideals of the age. Not to speak of their competition with regular labor, their liquor traffic, their unscrupulousness in dealing with fiscal matters, they have so acted that their opponents have deemed them as a rule—we would say by exception—capable of every form of deception. Hence, following the example of many Catholic kings and one pope dealing with the Jesuits, the advanced Republicans and Socialists have resolved to eliminate as many Orders as possible.

The violence of language of men on both sides must not mislead us as to the real issue. The aim of the government is not to wage "war on religion," but to do away with the unauthorized orders. The authorized ones will continue their work as before. The men and women concerned in the contemplated measures are not expelled as Catholics but as members of dangerous organizations. The movement does not attack the calm, quiet, active parish priest but the Catholic revivalist, the teachers of the same spirit, whose doctrines are subversive of civil institutions. The regular, not the secular, clergy is the enemy. The parochial schools taught by lay Catholic teachers are not to be disturbed, and those taught by members of the orders may continue under the direction of lay Catholic instructors. Among the Orders that have asked the privilege of remaining, most of those that are strictly religious will be authorized, but the makers of patented medicines, of ready-made clothing, the millers, the soap makers, the brewers, the wine makers, the distillers and the teachers will receive no legal sanction.

Many there are who will consider this course unjust and arbitrary, but they must remember that the Catholic Church in France is bound by the concordat. It is needless to discuss the wisdom of such a compact between the pope and the civil power of France. Such a compact exists. The church has accepted it. For a century she has derived untold prerogatives from it, now she cannot avoid its obligations. The government insists that she shall honor her pledges. Obviously the concordat does not contemplate the existence of Orders. Therefore the government may remove these organizations, not only on the ground of their influence, but also because they are contrary to the great historical agreement between the Church and the State.

The accounts of religious persecutions in France must be regarded as fables.

The word *persecution* for Frenchmen has a well-defined sense, growing out of the tragic fate of the Jansenists, the Huguenots and the Free Thinkers. That word upon the lips of the monks and nuns makes but little appeal to the thoughtful. The histrionic display of some of the Orders at the time of the expulsions last summer seem even ridiculous. In the St. Ambrose School of Paris the nuns opposed some resistance to the police officers. A priest present said that they would not leave without a sign of legal compulsion. The officer touched them lightly upon the shoulder and with this symbolism of violent expulsion the sisters left.

In most cases of resistance the abuses were not endured by the nuns, but by the agents of the government. In Brittany they were treated in the most outrageous manner, and in several instances means were used which must excite the greatest loathing. There can be no better evidence that Brittany needs a very different education. It is only fair to say that many representatives of the Orders accepted the law with its painful consequences, and retired from 2,700 schools in a most dignified manner, though others allowed themselves to be drawn into the very vortex of political agitation.

It is unfortunate that the politico-religious struggles of the third republic should have hidden from us much of the real transformation which has taken place among members of the secular clergy and of the laity. They have manifested a new attitude toward philosophy, science, education and religion itself. Everywhere are signs of the rejuvenation of the church. Some of the bishops have reorganized and modernized the theological education of the young priests. They wish to make it more harmonious with the needs of modern society. Bishop Le Camus of La Rochelle insists that science must have "the place of honor which it deserves on account of its glorious past"—and we should say of its more glorious present. One cannot overlook the large place in French thinking of such Catholics as Brunetière, Fagnière, Anatole Leroy-Beaulieu, Paul Leroy-Beaulieu and Denys Cochin.

Never has the liberal spirit of what the French would call the left of the church been greater. It is helpless before the current of resistless anti-clericalism, though in many cases it has tempered its severity. The Orders and their most immediate supporters have an entirely different spirit. In all their writings—books and newspapers—one sees the constant claim of absolute liberty for themselves—not for others. There is never a word of condemnation of the massacre of St. Bartholomew's Day, the destruction of Port Royal, the dragonades or the revocation of the Edict of Nantes. On the contrary there can be found the glorification of intolerance in the past and the present shows that religious rancor has not vanished.

When, recently, the friends of Renan

proposed to place his statue in his native city, Tréguier, several Breton dignitaries uttered threats which take us back to mediæval times. Only two or three months ago, a monk, Father Domeneck, baptizing in one of the leading churches of Paris a converted Israelite before a brilliant audience said to the candidate, "Do you renounce Jewish perfidy and Hebrew superstitions?" The address which followed expanded at length the sentiment contained in the baptismal question. Such monks are either incapable of seeing the truth, or, seeing it, are insincere—in any case they are unfit to preach or to teach. It is a fact that no one in France is hampered in any way in the exercise of religion, and the districts in which there still lingers considerable intolerance are precisely those where the monastic spirit is predominant.

In conflicts like the present, where adversaries exchange blows, we cannot expect to find that impartial justice which is the ideal of political life. It would be too much to say that M. Combes has always had regard for the strictest and the most equitable application of the law. He feels that the hour of conciliation is past, that energetic measures must be taken, that the principles of the concordat must be upheld and that the Waldeck-Rousseau law of associations must be fearlessly enforced. To this end he has withdrawn the salaries of the prelates who had been the prime movers in a collective note to the pope—action forbidden by the concordat. He has resisted the encroachments of the Vatican in the investiture of bishops.

By the concordat the appointing power belongs to the chief magistrate of France, but the bull of investiture is so worded as to cause the pope to appear as nominator. M. Combes has said that this can continue no longer. He has also ordered inquiries into the statutes of the Orders which have applied for authorization and has decided to refuse a large number of them. The status of these Orders is now fixed. They must leave France or disband. He has referred those devoted exclusively to religious and philanthropic works to the parliament. We shall shortly learn their fate, though the reading of the report of *Député Rabier* leads us to expect a positive refusal for many. There can be no doubt but that at times M. Combes has been excessive in his action. For instance, a young nun provided with a diploma and claiming to have left her Order was not allowed to open a school because she had been a member of a monastic congregation. This severity seems unnecessary. Nevertheless, he has retained the steady support of his parliamentary majority and the approval of the most intelligent part of the nation.

In the nature of the circumstances we must expect lively scenes in the French Parliament, especially because Frenchmen follow more closely the parliamentary debates in Paris than we do in Washington. French politicians and

even French monks pose not a little for the gallery. The orders have been represented as intending to offer all possible resistance. Such a course may help some politicians but not the church or religion. All noisy demonstrations of Catholics have always been surpassed by the counter demonstrations of the Radicals and Socialists, and at such times the least worthy traits of the regular clergy are brought into prominence. Incidental causes of abuse are dwelt upon as if they were the whole of Catholicism. The suit

against the nuns of the Good Shepherd of Nancy, for harshness, cruelty and inhumanity in their institution—a suit which has been followed for months by the whole of France with great interest—will be spoken of by every one, when the devoted, self-sacrificing labors of nearly 200,000 monks and nuns—no one will question their self-denial—are overlooked. The monks who are brewers and distillers will be in the foreground, while the arduous toils of heroic missionaries and the Little Sisters of the Poor

are forgotten. Superstitions and money-making cults will be pointed out as religion. The conflict between the civil and religious powers upon secondary issues will become the battle between belief and no faith. The exaggerations of the Ultramontanes upon the religious value of secondary things will create contempt for the essentials. Thus the war-cry, *Le cléricalisme, voilà l'ennemi*, tends by the unfair opposition of the Orders to become *La religion, voilà l'ennemi* (Religion—it is the enemy).

## Looking Towards the Horizon

A Reverent Speculation on the Hereafter

BY REV. A. S. TWOMBLY, D. D.

As a subject for mere conjecture the life hereafter is a fascinating mystery. As a vital reality it awakens in a believing soul the sublimest aspirations. To live forever as a beatified spirit, free from the limitations of the body, is the highest felicity of which the sanctified imagination can conceive.

When by faith we accept this revealed truth, though we cannot fathom its depths, we rejoice in it with a joy unspeakable. As the millions on millions of heavenly bodies baffle, yet yield us exquisite delight, so do the eternal ages, eluding our comprehension, fill us with ravishing surmises, as we meditate on the Great Revealer's words concerning them.

Passing beyond the horizon with any capacity for growth, there is no limit to our progress. With any ability to grasp great problems, in due time we shall master them. With any love for good and any hatred of evil, our ultimate goal will be the realization in ourselves of the divine goodness, the ideal of a blessed existence. Such a life without end, ever drawing nearer to the perfect holiness of God, can anything be more alluring to the mind?

We shall have a conscious pre-existence in the other world. How much it will mean to us we cannot tell. Whether a strong or a weak consciousness, who can say? It may be like a dream that has passed, yet a helpful remembrance. Possibly it will force its way into the memory with enough persistence to underlie many, if not all of the eternal cycles, keeping us humble, thankful, and thrilled with ever increasing rapture, in view of the mercy in our redemption. Or we may be in the midst of such marvelous revelations that our anteriority as souls will not pervade our thought, except as we are ever tremblingly alive to the importance of that initial stage, as our mental and spiritual enlargement continues.

Sometimes, the possibility of loneliness beyond the horizon creeps like a shadow across the distant future. The survivor from shipwreck, drifting alone amid the ocean's vast and trackless wastes, is oppressed less by the imminence of death than by the solitude of his surroundings. So a human soul, looking into the spaces, may shudder at the solitariness of parting from all earthly scenes and companionships. Calmly have husbands and wives clasped hands and met their fate, as the deck settled into the seething waves, because they were passing on together. Not so, if one must go alone.

But this natural dread of isolation in the immensities of the universe may be changed to resignation, if not to lively hope, when we consider the impossibility of disembodied spirits existing in a wilderness of space, wandering, uncared for, desolate. For God is as much with us there as here, at one time as at any other; nearer, most surely, when we palpitate for his presence, experiencing the passion, possibly the shock of the exchange of worlds.

The death of Christian friends whom we have intimately known, may also inspire us with courage; may even make us predisposed to welcome the end. Not only because the imagination indulges the expectation of reunion, or because the Scriptures speak of "ministering angels"; but more convincingly, as we believe, that these friends did not "sit in a helpless bark" when they crossed over the bar, nor sail beyond the horizon to a harborless land.

Many of them, perhaps the larger number, were in character and conduct about as we are now. They were busy over things that seem trifling. They had their secret misgivings and some had our failings. In the main, they were true, honest with themselves and devoted to the good rather than dominated by the evil. Human, like ourselves, they were far from being perfect. They regretted much in their lives. They knew the sin in their hearts and the feebleness of their repentances. Yet we think of them with composure and of many among them with assurance of hope.

The conviction, therefore, that we feel concerning their present happiness acts as a reassuring factor in our own case. If from the Saviour's words we accept their condition with tranquility, why not, from the same source of comfort, still our own consciences and our fears?

In some moods, as we look towards the horizon, curiosity avails with us in accepting the inevitable future. What marvelous disclosures await us! What closer relations of our souls to the universe and its Creator! What large unfoldings of the secrets of the Almighty's character as seen in his works! Larger perceptive powers may take the place of our senses, and spiritual appetencies, beyond all present desires, will be met by revelations that now would paralyze our physical and mental functions if thrust upon them.

Our souls may not "see God," beyond

the horizon, otherwise than as he is seen here. We shall know him in his revelations of power, goodness and love—enhanced by our clarified vision—and the vision will satisfy us, even as the disciples were content, after the comforter came, with the Saviour's words: "He that hath seen me hath seen the Father."

To a certain class of minds the bliss of heaven is enigmatical, labyrinthine in its mazes of perplexity. It is easy to think of unceasing service for others, with hardly enough thought for our own happiness to make it a motive for activity; we can believe that the purified and exalted spirit will be so wrapped up in enhancing the joy of others and seeking the glory of God so ecstasically as to seek no higher enjoyment.

But when we think that pain exists "beyond the horizon," and encounter the thought that to a disembodied spirit the possibilities of anguish are tremendous, far greater than any suffering on earth, physical or mental, we stand aghast. If we, as believers, suffer distress in remembering our sins, what grief may follow us hereafter. God forgives us, but we shall never forgive ourselves.

There is one reflection, not perhaps often considered, which affords relief. Suppose we need to suffer in the spiritual world, as now in the earthly, that we may be made perfect, may it not be that the change of worlds will result in such willing acceptance of the divine discipline, that pain, of the sort described, or of any sort will augment our spiritual fruition far more than the absence of all suffering. Needless pain we need not fear. If sorrow is essential to our progress, as it may be in the eternity to come, then it will be welcome, and grace sufficient here will be all sufficient there. We can depend on what the divine Father will do with us, whether we are in or out of the body. We may trust him with reference to the kind of blessedness and the way it will be bestowed when we pass into his house above.

Looking then towards the horizon and beyond it—"beyond the interchange of loving signs"—we may contemplate the beatific land, "like the edges of a sunset cloud," whether sooner or later we are called to pass "into the very world of love itself."

Rev. F. B. Meyer is to be president of the National Free Church Council of England next year.



## Easter Observances in America

Curious and Interesting Ways in Which the Season Is Celebrated

BY ISAAC OGDEN RANKIN

By steady growth of popular recognition Easter is coming to stand side by side with Christmas in the regard of the majority of American Christians. "Holy Week," in its essential recognition of the memorial day of the great sacrifice and the memorial day of the great victory, has a willing recognition now in quarters where it would have been considered "popish" not very long ago. And this is congenial to the real spirit of Puritanism, which makes men free to observe, or to refuse observance for sufficient reasons and as the times require.

### THE ATTRITION OF AMERICAN LIFE

It would be natural to look to the bodies which have always observed the Christian Year for peculiar and interesting customs in connection with Good Friday and Easter Day; but here the law of attrition, which so soon rubs away European habits and peculiarities among the immigrant peoples in America, seems to have worked with special force. With one or two exceptions, the most interesting observances of Easter which we have to show have grown up on American soil as the revival of long disused customs or the invention of new ones.

In the cities, especially, the first desire of the new comer is to be like his neighbors, to avoid ridicule and to become as American as possible. A few years ago, for example, the Russians of New York, following home custom, went down in solemn procession at Epiphany to bless the waters of the East River—as if it had been the Neva or the Vistula. They made a sensation, and were "written up" by the inventive and unsympathetic reporters of the newspapers; and since then they have not ventured to repeat the observance.

### ROMAN CATHOLIC OBSERVANCES

Transplanted sentiment does not easily take root even among so sturdy and self-assertive a people as the Irish-Americans. Their pride of race and religion centers upon St. Patrick's Day, and the old-home observances of Easter have dropped out of sight. German-speaking Catholics (and the Lutherans as well) are somewhat more clannishly persistent in keeping up their customs of exchanging presents and dyeing and exchanging brightly colored Easter eggs. The latter custom seems to have been co-extensive with the north of Europe and Asia Minor, and is, no doubt, a survival of old customs of celebrating the revival of life taken over by Christianity from the tribal spring festivals. One who knows the Germans of our cities writes: "Socially Easter is a glad day—equal to Christmas. Where there are children in the families they make nests of moss, dried grass, etc.; these are placed in yard or cellar, and early in the morning the children rise to see what the Easter rabbit has brought to them, to find colored eggs usually. More often the eggs are hidden by the parents in their apartments in out-of-the-way places. I think there is hardly any

family enjoyment in which the fathers take so much pleasure as this. They help color the eggs, hide them, and wholly enjoy the ingenuity of the little ones in finding the treasures."

Except that the first morning mass is an hour earlier, the ancient observance of the transition from grief to joy—the "vigils," kept all night until cockerow—followed by the communion and songs of rejoicing, seems wholly to have died out among the Roman Catholics of America. Easter is the time when every one is expected to partake of the sacrament, and when children having been confirmed come, the girls dressed in white garments, for their first communion. The chimes ring from the towers, the long fast of Lent is at an end and the morning services, with their flowers and rejoicings, are followed by the good cheer of the table and social greetings.

### HOLY WEEK IN NEW MEXICO

In that corner of the United States where the Indian and Mexican population is in the vast majority and has always been under the tutelage of the Roman Catholic Church, some of the strangest observances of Passion Week sorrow and Easter joy are found. The people are ignorant and unprogressive, of Indian or mixed Indian and Spanish blood, and the veneer of Christianity is sometimes very thin. An illustration of this is a wooden image of Christ, carved in one of these Pueblo Indian villages, and worshiped as their ancestors used to worship the carved and feather-decorated images of their gods before Cortez landed, or the Spaniard and the priest pushed northward into the mountains of New Mexico.

This strong bent toward image worship finds a sad, but at the same time rather an amusing, expression in the self-confessed dilemma of a Presbyterian missionary in the Southwest, who writes of his people: "At present I am limited to the blackboard for illustration, since, to my great surprise and sorrow, I found out that they were worshiping our well-known Sunday school pictures, charts and cards. They call them 'saints,' kiss them and place them on the wall, alongside with all their other images of worship."

Another writer says of the observances of Easter Day, as of the many saints' days of their year: "One thing the priests certainly have given them—a great deal of nonsense by way of religious processions, crosses, banners, saints'-all-day feasts, gambling, drinking, dancing and the merry-go-round." If there is the touch of an over-rigid and unsympathetic Puritan conscience here, at least it is a true and sad picture of the methods of Easter relaxation and enjoyment which follow the long tension of the rigid fastings of Lent.

### THE PENITENT BROTHERS

In this strange New Mexican land of heat and drought survives to this day one of the strangest forms of religious

self-torture in the world, exceeding, under the name of a memorial celebration of the passion of our compassionate Lord, the self-inflicted cruelties of Hindu devotees. The Penitent Brothers is an organization partly social, partly political and in outward seeming deeply religious, which grew out of the third, or lay, order of Franciscans by the degenerate growth, apparently, of a graft of the old Pueblo Indian practice of vicarious atonement by the suffering of a few for the sins of all the people. The religious (!) observances of this strange brotherhood culminate on Good Friday, after having been carried on through Lent. "Men, women and children," writes an American woman from one of the remote villages in New Mexico, "with uncovered heads, parade through the streets with ugly little images of saints and virgins. . . . At sunrise and sunset the men of this order whip themselves with heavy strokes. Their weird chanting, accompanied by the lashing of the scourges, makes one tremble with horror."

Mr. Charles F. Lummis, in his *Land of Poco Tiempo* (in a little while), describes what he saw, and photographed, of these flagellants and the crucifixion of one of their number, which was a part of their Good Friday observance. He, too, speaks of the " unearthly whistle " of the musician who goes on before, followed by the flagellant—"A head loosely but securely wrapped in a black bag like a hangman's cap; a body naked to the waist and clothed below with not more than a pair of flapping linen drawers, now wet with red; bare feet purple with the savage cold of a New Mexican March, yet not too frozen to bleed responsive to the frozen rocks; and arms which swing mechanically up and back at each step, and bring a broad, plaited whip down upon the macerated back with a heavy swash."

He describes the ponderous crosses under which others staggered, the whippings, prayers and kissings of the cross in the graveyard, the loads of stinging cactus thorns bound on the backs; the pierced side of the crucified, who, tied upon the cross, begs, sobbing in passion of disappointment, that hands and feet may be nailed, as the custom heretofore has been; the thud of the heavy cross as it falls into the hole prepared for it; and the half-hour of torture on the cross, and on the thorny cactus bed in front of the cross, endured by two of these Penitent Brothers.

It is to the credit of the Roman Catholic Church of today that it discountenances and has nearly succeeded in breaking up the horrible cruelties of Passion Week observance by this strange society of flagellants.

### EASTER AMONG THE RUSSIANS

The Oriental churches have but a slight numerical representation in America, and their priests as yet are almost without exception men who have been trained in precept and practice in Russia or Asia. The Greek (and Russian) ritual and ob-

servance are richer and more beautiful than the Roman. The people throng to the church in white or light-colored clothes with candles or flower and candle decorated cakes, to be blessed at the close of the Easter matins.

The mass comes before midnight on Saturday. At midnight the bell is rung, the tapers are lighted, the congregation greet and embrace one another with the words, "Christ is risen," "He is risen indeed." The priest goes to the tabernacle and opens it with a gesture of surprise to find the book (which symbolically represents the body of our Lord) gone from its place. It is brought, and the priest holds it with crossed hands on his breast. The leaders of the congregation come forward and kiss the cross upon its cover and exchange kisses and greetings with the priest. These beautiful Easter greetings are kept up in the home, but are lost in the alien crowds of the strange streets. Bright-colored eggs and oranges are the characteristic Russian festival dainties in Easter week.

#### PROTESTANT OBSERVANCES

The most beautiful and significant Easter observances among Protestants are found among the United Brethren (Moravians) of the South and North. Several years ago we published a description of the Moravian Easter service at Bethlehem; this year we supplement it by the following personal impression of similar observances received by a recent visitor to the quieter Moravian villages of the South, which have been less touched by the currents of active business life and social change.\*

#### EASTER IN THE LAND OF THE SKY

"Shall we ever enjoy another Easter as much as we did that one in a little Moravian village in the mountains? On Good Friday evening the love feast in the little church with its old world atmosphere, with the young men passing great sweet buns in baskets up and down the aisles, then pint mugs of coffee, the coarse white mugs looking out of place in the beautifully decorated and well-furnished church. Everything was in harmony but these, even the blue and black sunbonnets on the heads of many of the older women were a pleasant part of it all.

"All through the service the choir sang softly sad hymns in a minor key, and in the pauses the minister read with a German accent the appropriate verses from the Bible.

"Saturday morning early the men of the church were busily at work in the little burial ground back from the street, rolling and trimming the paths, setting out a few trees, cutting weeds and briars, raking and sweeping with sedge and dogwood brooms. Then the men departed, and the women came with pails of warm water, soap, 'Bee powder' and scrubbing brushes, and began cleaning the square white marble slabs which lie flat on each grave, the men being laid away on one side, the women on the other, and the little children all together in the corner.

"All day the scrubbing went on, and at sunset 'God's acre' looked like a royal carpet of blue and purple and gold—daffodils and hyacinths, narcissus and vio-

lets everywhere, and the air was filled with fragrance, while the stars watched in the silence.

"Sunday morning about three o'clock we heard sounds of music far off and faint, then gradually drawing nearer. The church band of six young men with 'horns' (trombones), cornet, bugle, etc., were going up and down the long village street, telling us that 'Christ was risen'; and no music in all our earthly future will ever sound more sweetly to our ears than those clear, jubilant tones that Easter morning in that little village that seemed so close to the stars in North Carolina.

"As we took our way to the church it was almost five and Orion and the moon in the west only partially lightened the early morning darkness. The church was filled, all the Moravians and many Methodists and Baptists, even the children, were there. Hymn after hymn by the band and sweet girlish voices alternated with the verses from the Bible; then the ministers passed down the aisle preceded by the band; and then all the women, after them the men, slowly, as at a funeral, through the flower-decked ground to the side of the last-made grave, which was still a mound of red earth. Then the band played joyously 'Christ is risen, no more to die,' and the resurrection verses were read; then the choir sang 'Risen indeed, no more to die,' and the black people from the log cabins stood in the road to listen and the little pickaninnies put their noses through the palings of the gray old fence to see. When the minister pronounced the benediction, the night, as if by magic, rolled off in the west, and in the east the sky was flooded, beyond the pines and cedars, with the Easter morning sunshine."

#### OTHER PROTESTANT BODIES

Perhaps the most elaborate liturgical Easter forms are those of the Catholic Apostolic Church, whose attitude of joyful expectation, looking for the speedy coming of our Lord, makes Easter a peculiarly joyful day. Their cycle of yearly observance culminates in a very rich and beautiful service of communion, prayer and praise.

Among the Protestant Episcopalians Easter has always been a high day. They inherit and have in some ways improved upon the old church traditions of England. An observance which has grown steadily in the last few years, especially in the neighborhood of New York, is the three-hour devotional service on Good Friday afternoon, in memory of the hours upon the cross.

On Easter Day the first communion service is often an hour earlier; the altars are loaded with flowers, the chimes ring their glad tunes from the steeples, and the thronged churches send their festival-clad congregations out for the "Easter promenade" upon the avenues.

A pretty custom has been instituted in New York at the Protestant Episcopal General Theological Seminary, where at six o'clock on Easter morning the students climb up to the top of the great tower to sing their Easter hymns.

But of the old English customs of Easter and of Easter week, most of them more or less local, many of them rough

and uncouth, none seems to have crossed the Atlantic save the custom of eating cross buns. The "lifting," on crossed hands, of men by women and women by men, only to be evaded by a donation, the games of archery and football, the simnel cakes, the eating of a gammon of bacon in abhorrence of the Jews, with a tansy pudding (in remembrance of the bitter herbs of the Exodus), have fallen out of thought in modern England. But the hot cross-buns remain in our American towns as witnesses of the absorptive power of Christianity, which sanctified the cakes eaten at the old Saxon festival of spring by putting the mark of Christ's redeeming passion on them.

With the German Lutherans Easter is the time for the first communion of those who have been confirmed, and doubly a glad day for happy parents on that account. The Scandinavians keep up the custom of giving and of eating eggs. One Swedish woman, upon being asked how her people celebrated Easter time, answered: "We just eat as many eggs as we can. My man he eat seven-teen egg, seven teen egg. Ya!"

#### THE DESCENDANTS OF THE PURITANS

Among the children of the Puritans Easter observances are a recent growth and tend to follow familiar lines of observance. At least one interesting usage has grown up, however, in Boston—the annual Easter observance of the City Missionary Society.

For twenty-three years there has been a systematic distribution of cards, leaflets and papers to the poor in homes and hospitals and to the children. The leaders of the society—men and women—spend the day in going from place to place and holding services, with appropriate music and addresses. Their presence and their message are especially welcome to the shut-ins, the sick in the hospitals, and the old people in their homes and Homes.

#### THE ULTRA-PURITAN PEOPLES

The extreme reaction against the usages of the papal church was not confined to puritan England, France and Germany. The Mennonites from Russia have no Easter observances, and of the little colony of the Waldenses at Valdese, in North Carolina, one of their teachers writes that they are a hard-working people, laboring from morning till night. "Social life is unknown, except, perhaps, a little chat on Sunday after the service. . . . Our school entertainments—Thanksgiving, Christmas, Washington's Birthday and Easter—mean much to them." Here, again, is a rebuilding on modern American lines, among a century-old religious body, of the essential days of the Christian year.

So, gradually, America is developing and distributing its own quite modern form of simple Easter services among the descendants of the Puritans, and changing the customs and observances of the churches that inherit the old Christian observances of Europe. But more and more the weekly Lord's Day remembrance of Christ's resurrection is gaining the supplement of a yearly remembrance in the order of the recorded facts of his passion, his death and his rising again from the dead.

\* From Miss Florence I. W. Burnham of Springfield, Mass.



## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

By DAVID N. BEACH

### Chapter XIX.

JOSEPH MAKES HIMSELF STRANGE



DUNCAN McLEOD'S course of action, while his men of the Annie Laurie Mine were scattered like sheep over the mountains, and while the mine itself was being run for dividends only, will shortly appear.

In this chapter we are concerned to inquire in what temper he met this second great crisis of his life, which was also his first outward defeat. This will be best suggested by the following paragraphs from a letter to his mother, written at once on his return from the public service in the cañon. Janet McLeod treasures it still, with the tear stains on every page, telling their sorrowful but heroic story.

After reciting the events already familiar to us, and describing—this page is hardly legible—the meeting he has just dismissed, he goes on:

"You will not hear from me again, my mother, for a long time. First of my heart; then of my plan.

"My heart is broken. What I have now set down were enough to break it. I never had a brother; but, if brother love is greater than that I bear our men, it must be a perilous thing to carry about in one's breast. I have wrought for them. I have watched them let in the light. I have seen them open the door to Him that stands knocking. I would die for any one of them. Then, with one wanton, cruel stroke, we are thrust apart, and they are scattered abroad. I could not speak in the cañon. I took their pledges; gave them a watchword; announced a hymn; asked Wilkinson to the front; shook hands with him good-bye for them all; prayed a few short sentences; and fled from them up the steep cañon-side.

"But Kathleen has done it. The sair hurt at her hand disclosed to me the Elder Brother, and so made all men ma ain brithers. 'Is the hurt beginning to heal?'—you will be asking. On the contrary, it was never so deep. Its depth renders even this parting almost a light thing.

"Am I, then, unduly cast down? No, my mother. I could not have the memory of her face with me, as it always is, and be cast down. I never was so brave, had such courage, had such faith, in my life. Even this Nero's act of a captain of finance will be reversed. The Annie Laurie Mine will be a glory to Christ yet. I saw Kathleen in my dreams last night, and I saw the Saviour. I know not which seemed to me sweeter, for his grace clothed her like the light. Then it was that I understood that the imperial edict of the captain of finance would yet be reversed.

"So, my mother, I am vallant, and strong, and glad; 'cast down, but not destroyed,' as the apostle said.

"As for my plan: I am about to disappear. I shall bear another name. My nearest, not even you, my mother, will know where I am. Did not Joseph make himself strange to his brethren? Spoke he not roughly unto them? Did he not these things against their tyrannous envy and hate? Were they not thankful, afterward, that he had deemed it wise so to bear himself? Similarly, if God will be

with me in this way that I go,—and I feel in my soul that he will,—I shall yet defeat the envy and hate even of a captain of finance; and, my mother, not in wrath or vengeance, but, as with Joseph and his brethren, for his own good, in money, and in every other respect.

"What explanation will you give when you are asked about me? Simply say that Duncan was sore worn at the Annie Laurie Mine; that he needed to be free from business altogether, even that by telegraph, and therefore withheld his address; that he pined to look again on the Southern Cross; that he will write, and will be back again, after a time; and that you are quite at ease that it should be so, for his sake. All these items, unless the last, are strictly true. You will make the last true, my mother?

"If any harm come to me, even were it death, you will get a cablegram instantly, for I shall have arranged against all contingencies, in ways that cannot miscarry. No news will therefore be good news.

"But what if harm shall come to my mother? Ah, that is the hard thing! But I have faith that such will not befall.

"Good-bye, my mother. Love for my men of the Annie Laurie were motive enough for that which I am now undertaking; but, believe me, it is chiefly for the love of the Lord Jesus, and of Kathleen, and of you, that I do it."

Waiting until his plan can consecutively unfold itself before us, it requires only to be noted here that Janet and Duncan McLeod were so at one, that her confidence in him and in God was so complete, and, especially, that she had so vicariously entered into his anguish about Kathleen,—that, notwithstanding the terrible strain upon her of his silence, and of her uncertainty where he might be, she made true that which Duncan requested, and was "quite at ease that it should be so, for his sake." They, be it added, are right, who reject certain artificial interpretations of the "vicarious sacrifice" of Jesus. Janet and Duncan both did that. But, be it further added,—a truth which experience had profoundly taught them,—that no adequate love can exist, least of all that of the Lord Jesus Christ, without "vicarious sacrifice" in its true and eternal sense.

But even Duncan's letter to his mother does not so perfectly reveal his temper under his terrible defeat, as does the following incident:

Registered, some months later, at Melbourne, as Thomas Bennett; in outward appearance a portly English gentleman, with heavy side whiskers; and never for one moment suspecting that Kathleen Gordon is elsewhere than in Great Britain,—Duncan unavoidably overhears, at his first meal after landing, this conversation across a dining-table of the chief hotel in Australia:

"She's a wonder!"

"Is'n't she?"

"First woman speaker I ever heard that completely commanded me."

"And, they say that, with all her splendor of moral purpose, she is very simple and winsome."

"Perfectly charming. Was the light of the government ball last night. Wins the admiration and confidence of everybody. Has smashed a dozen hearts,—people on the top wave, too,—since she came, and does not even surmise it. It will be a brave man that asks her hand. Beg pardon for such talk; spoken, however, in no trifling spirit, but to show what she is. Daughter of a multi-millionaire, and loves the people of the slums best! Is it not like Jesus and the fishermen? Don't fail to hear her last address at the Opera House

tonight. She sails for home tomorrow morning."

Duncan has landed in the late afternoon. It is now seven o'clock. The men talking have gone, without mentioning a name. He knows not to whom they refer, and dares not make inquiry, or even look into a newspaper, lest he betray himself. He shoves away his plate untouched. He hastily dresses. He is at the Opera House at seven-thirty. Already it is three-quarters full, but he secures a seat that perfectly commands the stage, though purposely one a little sheltered from view. At seven forty-five there is not a vacant sitting; at eight there is no standing room.

The governor-general brings her in. The applause is deafening. She bows acknowledgment and takes her seat modestly, yet with perfect composure. The simple, manly, felicitous words of the governor-general, in introducing her, are said, and she rises to speak. It is Kathleen!

She is tall and fair, has a certain dignity that is almost stately, and yet is lithe and swift and graceful in movement, like a girl. Her face reminds you of the Murillo of our fourth chapter. Her eyes hold you like stars in a June night. When she speaks, Duncan divines, from the quality of her voice, that her experience has paralleled his. Tenderness, gentleness, a great, deep, suffering heart, appear to him to be behind the words.

She begins in low tones, but is perfectly heard throughout the great auditorium. Her diction, mainly Anglo-Saxon, is exquisite; her modulation, perfect; her hold on the audience, from her first syllable, absolute. Her story of the rise and progress of the social settlement movement in Great Britain and America is clear, graphic, full of illustration, and so moving that tears, at times, stream down many faces. Occasional touches of humor, too, and even of mirth, cause ripples of subdued laughter to play over the audience. She speaks of Hull House, and even of John Hope's beloved Prospect Union, as if she had visited them both. Then, as she draws to the close, occur these words:

"Men and women of Australia, duty forbade my accepting the kind invitation to come to you. It arrived, however, at a crisis in my life, steadied me to go forward, and I thank you for it. It has, I regret to say, taken me fifteen months to fulfill my promise, then made, of a brief visit to you. I hardly ought to have come at all, such is the pressure at home; but, sailing as I do tomorrow morning, I shall go back stronger for the work there, by reason of the touch I have had with this young commonwealth of yours, so full of inconceivable possibilities, so advanced along many good lines already, and so eager for yet fresh forward steps. May I illustrate, in closing, the spirit of enthusiasm and sacrifice, which the sort of life I have been describing, evokes?"

Then Kathleen adduces example after example, American, English, Scottish. Crowning them is this:

"I know a young woman who had loved from a child. None knew it. She never expected that her love would seek her. Suddenly it did. It was glorious. It sought her gloriously. She was caught up, as the apostle said, into Paradise." Here Kathleen's face shines like the sun. "Then," she goes on, "not for social settlement work,—for there are many eager to enter that,—but because she had opportunity, as she thought, to modify those deplorable conditions which render social settlements necessary, that young woman said, Nay, to the dearest longing of her life. I am not saying that she acted rightly, and would not have you so interpret me. It is

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not casuistry that we are thinking of tonight, but a far larger thing, namely, willingness for utmost sacrifice in a great cause. Whether rightly or wrongly, then,—and I know several parallel cases,—she made the costliest sacrifice that it is possible for a woman to make in order to be true to this great exigency of our time.

"O men, O women, of Australia, while your commonwealth is yet young, forefend, I pray you, those industrial-economic conditions for which such sacrifices as these can only partly make amends in countries hoary with age when yours began. May God, in his great mercy, grant such grace to Australia!"

She closes. The applause, deafening and long-continued, turns into, "God Save the Queen!"—sung by three thousand voices profoundly moved. Then this fair creature, her face like that of St. Cecilia listening to the angel, is surrounded by an enthusiastic throng, and Duncan faces once more the Hill Difficulty.

For deep has called unto deep. The anguish in that woman's heart, transmuted into cheer, enthusiasm, and love for the suffering ones of earth, Duncan knows, more plainly than if she had put it into words, and only as one can know who has experienced the same. Had he not been a man of highest principle, Kathleen had not sailed for Liverpool the next morning, without first saying to him, face to face, whether or not her decision seemed to her to have been the true one. On the contrary, amid that mighty assembly, taking one last, hungering look at that queenly form and transfigured face, he turned on his heel, left the hall, went to his room, and did not leave it again until Kathleen was far out at sea.

Two considerations, perceived with absolute clearness, and as mandatory over him as if Kathleen had herself enjoined them, decided him upon this course. The first consideration was the same as that which deterred Jesus from making stones into bread. The second, was—Patrick Sullivan and Jamie McDuff and George Wilkinson and the rest, his sheep in the wilderness, whom he must first gather into one fold.

## Chapter XX.

### A RIGHTEOUS WOMAN'S REPENTANCE



W HILE Duncan McLeod is ascending, thus, the Hill Difficulty, looking the lions straight in the eye, nothing daunted; and is on his way, as one cannot but hope, to enter some time the

House Beautiful, we are permitted to read this letter from Kathleen Gordon, written from the Levant on her voyage to Australia, and post-marked Port-Said. For Kathleen's closing words at Melbourne, to which Duncan has just listened, had their spring in certain heart-revealings which the voyage out had brought to her, and which, as a sort of annotation, require, frankly and at once, to be placed before the reader.

"Eastern Mediterranean, January 10.

"MY DEAREST MOTHER:

"How can I tell you of these great days! We have had perfect weather. I prove on the long voyage, as always on shorter ones, a faultless sailor. Though it is midwinter, the weather, even on the North Atlantic, has been springlike, and I have been above deck fifteen hours out of every twenty-four. The first day or two I received many social attentions: but, in a way not to offend, but rather, as I think, to enhance respect, I let it be understood that I needed quiet; and, consequently, I have had enough very pleasant com-

pany, and yet much also of that solitude which, out of so full a life, I greatly craved. The moon was growing serviceable on the Atlantic, and we have had it coming to the full on the Mediterranean. Thus, nights and days alike have given me a succession of never-to-be-forgotten pictures.

"The people themselves have been tonic. The Australian ships are spacious and magnificent. The table and service are admirable. The passengers, as a rule, are Australian, with means, breadth of view, ideals, and a breath, somehow, of 'the open,' that we of the Snug Little Isle tend to be a bit deficient in. I have been making a study of them, as a preparation for my brief Australian work. The empire, and intense loyalty to it; federation of our colonies; local autonomy, as with the States in America; a united front withal, common purposes, one flag, and, wherever that flag flies, altruistic aims for the world,—are the ruling notes, so far as I can judge, for this youthful but mighty commonwealth beneath the Southern Cross.

"How it stirs one's heart! What a Providence there has been in British history!—isolation of our Islands; close touch, nevertheless, with the Continent, and most helpful interaction between the two; on our side the 'streak of silver sea,' homes, freedom, a spiritual religion; and then these, as time has ripened, gradually colonized all over the world,—in the United States, in Canada, in Africa, in India, in Australia, and dotting, here and there, almost the whole globe!

"Consider the way, too, in which the United States, through strikingly providential leadings, is bursting forth into a great, free, world-power! Are there not signs already, my mother, that the two great English-speaking nations, at heart one, will, ere long, go forth conquering and to conquer, not with sabers or cannon or warships, but with liberty and social regeneration and religion?

"But it is the past that has been mainly with me. Off our Islands, off France, off Spain and Portugal, how the entire history of Europe has seemed to be looking out across the bright waters! Then the Pillars of Hercules, the shores of Africa, of Italy, of Greece, of Phœnicia, and of Egypt, have reviewed for me the story of this planet. Caesar, and Hannibal, and Alexander, and David, and Rameses; Augustine, and Paul, and John, and Epictetus, and Plato, and Socrates, and Homer, and Isaiah, and Moses, and Abraham have seemed, all of them, very near. Oh, that our ship might have entered the Ægean Sea! Oh, most of all, that I might have seen Bethlehem, and Nazareth, and Calvary, and Olivet! But, my mother, He who gave these their meanings,—yes, and who gave the others their meanings, too,—has been present with me as never before.

"And this leads me to what is most on my heart. I have wronged you, my mother, and you, my father. Not in anything outward,—God forbid!—but, since November 4, a year ago, when the letter from Colorado came, in what I have withheld from you; for I owe such a mother and such a father my confidence. You were both so good to me then; so tender, considerate, sympathetic; so open and inclining in the direction I should naturally have taken; so wisely reticent, nevertheless; and so helpful in every way! Believe me, though I almost adored you before, neither of you ever so shone in my eyes as in those days and since.

"But I sealed up my heart against you. I made myself a kind of Amazon in outward temper. I plunged fearfully into work. Where it would all have ended, I know not, but for something that happened in a docker's home in Liverpool the next spring. A frail little wife lay dying. 'Could you—fetch—Philip?' she asked, between breaths, pleadingly. I hailed a cab, gave its driver two sovereigns, and dashed like a mad woman two miles and back through the congested streets in thirty-five minutes.

"Aw, my Mary!" the docker exclaimed, as if his heart would break.

"My Philip!" the sick woman answered. 'Don't go, Miss Gordon,' she added, for I was trying to leave them alone; 'I want you next after Philip.'

"He wrapped her in a blanket. He lifted her,—the Hercules that, when I found him, was putting, unaided, an upright piano, just off the *Etruria*, upon a dray,—he lifted her into his arms. They spoke, in the next hour, scarcely a dozen words. Their eyes, their looks, his caresses, her touches of the hand, told, however, far more than volumes could have done.

"Raise my head, please, Philip," she at length said; and then, with a strange strength, asked: 'Miss Gordon, would you be offended if a dying woman should speak?'

"By no means; please do so," I replied.

"Miss Gordon," she went on, praising the Stirling House work, saying that it had changed their neighborhood, and the life of Philip and herself, and adding to what person she thought it had been primarily due. 'But, Miss Gordon,' she continued, as one who must unburden one's mind, 'forgive me, but you are not the woman you used to be.'

"Then she motioned her husband to lay her back for breath, and, as he did so, placed her hand against his cheek with a tenderness that I never saw even between you and father, though your relations are so beautiful.

"Raise me up again, please," she said, after a little, and resumed: 'Miss Gordon, are you not killing some man? Are you not killing, thereby, the highest things in yourself? Miss Gordon,' she tried to add, but her breath was failing,—'Miss—Gordon—does not—it say—'He—that—loveth—is—born—of—G'—but here she fell back, ceased breathing, and yet, even then, somehow succeeded in laying her hand once more against her husband's cheek.

"I slipped out, and left him alone with his dead. In a half hour he emerged,—that burly, begrimed docker,—and, oh, my mother, some great artist ought to have seen him, and to have studied his face for a Dante meeting Beatrice in the other world!

"It was after that that I went alone, the fortnight, to Arran. I hope that I have been a different woman from that time. It was all deeds before. I hope that it has been love and deeds since. Before, it was all a following of the Hero Jesus, but in that spirit in which Saul of Tarsus idealized and heroically set himself to serve, as he thought, the ancient Law. Since, it has been, I hope, a sitting, the rather, at Jesus' feet.

"But, even since that, I have kept on withholding. It came over me, in its unloveliness, selfishness and ingratitude, under the full moon, while we sailed past Malta, the scene of St. Paul's shipwreck, and while I was meditating upon his great sin amid, as he thought, highest moral purpose and even actual righteousness. (It is the next day after Malta, that I am writing you.)

"What is it that I have withheld? The weightiest thing, after God, in my life. You see I could not bring myself to speak to you of Duncan McLeod, as I ought to have done when his letter came; yes, and perhaps even before. For I loved him from my going to Mrs. McLeod's for Bible study. I never dreamed he could be mine. He would not dare ask for me, even if he wanted to, because of father's money, I thought. That consideration, of itself, gave me an aversion to wealth which I can hardly yet overcome; and which, long before my study of the industrial-economic situation, laid the foundation of the views on that subject which I now hold, and which father so deeply deploras. Later, when Duncan's honors and successes began to come, I was sure he would not want to ask for me, under any conditions,—that I was not enough for him. But loving him—and, until I am now writing, none but God ever knew—made me, nevertheless, by God's help, the woman I became.



"When, then, on that November 4, I got the letter, it was as if heaven had descended to earth. But, meantime, I had grown so strenuous about duty, and about the Hero Jesus,—for that was the way I took, all mistakenly, even Henry Drummond, as Duncan, in his letter, implied that he, too, had done,—that I would not listen to your suggestion about the divine leadings, and the voice within, but wrote him, Nay. I did so, indeed, on most conscientious grounds, of which I have never spoken to any one except Duncan; but, if I ought not to leave Scotland, as I then thought, and still think, that was no reason why I should not frankly have said, 'I have loved you almost since I can remember'; and no reason why I should have done far worse, namely, why I should have forbidden him, as in effect I did, ever to reopen the subject. To think that I did that! That I affirmed a universal negative! That I undertook to limit a free man, and God's providence for all the future! Why, setting all thought of self aside, that act seems little short of blasphemy!

"Now you know all. Please, mother, make sure that father reads this letter. Please forgive, both of you, my withholding all this from you, even as I trust that God forgives me.

"Of one thing I am sure: there can be no back track at present, if ever. I cannot reopen the matter. Nor can I let you or father reopen it, through Mrs. McLeod, for instance, of whom you are both so fond. Duncan will not improbably have turned in some other direction. Not that he is unsteadfast; far otherwise; but that, when he saw me so churlish, he would naturally say, 'Kathleen is not what I thought her to be; I loved an ideal, not her.' And, even if he still regards me, there is a way of the Divine Providence from which one may not arbitrarily withdraw herself, especially if she has once made light of its leadings. 'Man shall not live by bread alone.' 'The cup which my Father hath given me, shall I not drink it?'

"With my heart's best love, save that for Duncan,—which, as with the love for Jesus, makes my love for you both even greater,—

"Your ain lassie,—

"KATHLEEN."

Inclosed with this letter, Annie Gordon found the following lines, clipped from an Australian newspaper:

"Love comes with the morning's flush,  
With the blaze of noon,  
With the dew at the evening's hush,  
With the rising moon.

"He knows neither high nor low,  
Neither young nor old,  
Nor the fiery tropics' glow,  
Nor arctic cold.

"He beams in the maiden's eye,  
In the eye of the sage,  
In the eye of a warrior die,  
In the orbs of age.

"And out of his fires, in pain,  
And smiles, and tears,  
Are forged the links of the chain  
That binds the spheres."

*Chapter XXI, entitled Bonaparte Sharp Catches a Tartar, will appear next week.*

A few months ago much was said in the press in praise of the move which made it possible for Roman Catholic all-night workers in and around printing-house square, New York city, to enjoy and profit by the Mass celebrated between midnight and morning. Now comes the Chicago Y. M. C. A. with a plan to keep the central building there open all night for the benefit for those to whom night is what day is to most workers. This step was only decided upon after a canvass revealing a sufficient number of workers willing to make good the expense incurred. These are admirable instances of flexibility and adjustment of spiritual methods to new social and industrial conditions.

## The Free Church of England and Wales

National Council at Brighton. Enthusiastic Meetings

BY ALBERT DAWSON. OUR ENGLISH EDITOR

The federation movement of the evangelical Free churches of England and Wales has steadily progressed, each year showing an advance. Its strength lies in the fact that all the Nonconforming communions except Roman Catholics and Unitarians belong to it and are working for it with equal enthusiasm. Practically the whole of England and Wales is now covered with a network of councils and local federations, while the spirit and method of the organization have not only extended to America and the British colonies, but are spreading on the Continent of Europe, Italy being one of the most recent countries to adopt the federation principle in religious work. The chief gain is undoubtedly in bringing the leaders and workers in the various denominations into touch with one another.

Already we are beginning to speak of the Free Church of England and Wales, and while the phrase is not yet literally accurate it certainly points to the goal towards which we are moving. As we increasingly realize that we are one both in spirit and in essential belief, it may become almost impossible to preserve separation in form. Of course, so long as one particular section of the Christian Church is by law established, there is no possibility of union between it and those communions who are not and do not wish to be under state patronage and control. All serious overtures from the one side or the other, and attempts at exchange of pulpits, are now at an end.

### THE COUNCIL AT BRIGHTON

The educational policy of the government has inevitably accentuated the cleavage between Anglicans and Nonconformists, and has generated an amount of bitterness that cannot wholly die down until the law is altered. The new act was naturally the predominant theme at the Eighth National Council of the Free Church Federation held at Brighton March 9-13. The number of delegates, seventeen hundred, is the highest yet reached, while the attendance of the general public also eclipsed all records. With few exceptions, mostly due to ill health, as in the case of Dr. Alexander McLaren and Dr. John Watson (Ian Maclaren), all the ministerial leaders and influential laymen of all the denominations were present. Never did such a completely representative gathering of Free church clans assemble before. The most fraternal feeling, intense enthusiasm, and perfect unanimity prevailed from beginning to end of the council.

### NO SUBMISSION

In regard to the education controversy the keynote and rallying cry was the phrase used by Principal Fairbairn when addressing Mr. Balfour on behalf of the Nonconformist deputation: "We will not submit." Again and again these words were resolutely uttered from the platform and vociferously cheered by the assembly. If only the actions of the delegates speak as loud as their applause, the Education Act is doomed. It is, however, difficult to ascertain beforehand what proportion of rank-and-file Nonconformists have the strong conviction and grim determination of leaders like Dr. Clifford, Dr. Robertson Nicoll, Mr. R. W. Perks, and others. Seeing that, as Dr. Nicoll reminded us in a speech of intense passion, out of 489 local Free church councils no fewer than 412 have pronounced in favor of passive resistance, there ought to be no doubt about the issue. Wales is almost solid against the act, and it is probably the gallant little principality that will give the government most trouble in administering it.

### THE MEMORIAL SERVICE TO DEAD LEADERS

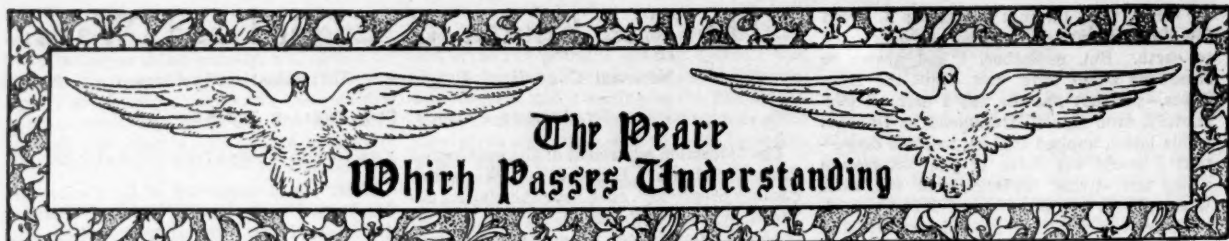
A service in memoriam of Dr. Parker and Mr. Price Hughes was an impressive part of the proceedings. The address written just before his death by Dr. Parker as president-elect of the council was read by his friend, Dr. Vaughan Pryce, principal of New College, Hampstead. It was so strange to hear another voice giving utterance to Dr. Parker's words and hard to realize that that great personality is no longer with us. "That voice—shall we not hear it again?" Entitled *Early Training: Its Effect on Thought and Habit*—the address was not one of the author's greatest deliverances, which is not surprising, seeing that it was dictated in hours of weakness and pain. It was for the most part a tirade against the Higher Criticism. It contained a few characteristic Parkerisms, there was a touch of whimsical humor here and there, and it may do good in calling attention to the seriousness of the issues involved, but its most unsatisfactory feature was its inconclusiveness. What we have to do is to face the facts, and thoughtful people in the pew sadly need guidance in their bewilderment.

### R. J. CAMPBELL'S PROMINENCE

It is a strange series of coincidences that Rev. Reginald John Campbell, of Brighton, should, at the invitation of Dr. Parker, have been conducting the Thursday morning services in the City Temple when its minister passed away; that the council over which Dr. Parker was to have presided should have been held in the town where Mr. Campbell has ministered for seven years; and that the invitation to him to succeed Dr. Parker should have been given and its acceptance announced on the eve of the meetings. Some see in all this the hand of Providence. Mr. Campbell's call to the City Temple is generally regarded as an almost inevitable choice, and it gives universal satisfaction. When he made his first appearance at the Brighton meetings he received an ovation, the vast assembly rising and waving. His powers as a preacher are really amazing. He delivers the most profound and impressive discourses without a single note and apparently without any verbal preparation or any physical or mental strain. His council sermon, delivered to an audience of several thousands, many of whom assembled in the Dome an hour and a half before the service commenced, was characterized by every hearer as magnificent.

It has transpired that Dr. Parker practically designated Mr. Campbell as his successor. He however did not allow this fact to become known, not even to the deacons of the City Temple, and the invitation to the pastorate represented the free and unanimous choice of the church. Having built up a strong and notable church at Brighton, Mr. Campbell is resolved to keep in touch with it and to retain some degree of responsibility until a satisfactory settlement is within sight. In June he will cross the Atlantic to preach for two Sundays in Plymouth Church, Brooklyn. To bespeak for him a warm welcome is needless, but may we beg you not to press him to enter into many public engagements? He is about to assume tremendous responsibilities, and ought to be refreshed and strengthened by a good long holiday.

Dr. Cuthbert Hall's lectures in Japan have included such cities as Kyōto, Okayama, Kobe, Osaka, Nagoya, Yokohama, Tōkyō and Sendai. He takes ship for America April 15. He is being given a hearty reception, and thoughtful men everywhere are anxious to hear his addresses.



By Harriet Prescott Spofford

Miss Lucia had gone down into the city with a gay expedition to what they called the slums. But she never went in that manner again. It became something in a way sacred, into which she must enter alone, as into a prayer; and by and by it grew to be a sort of sacramental service.

For after this first glimpse of the sorrowful side of the world, of want and wickedness and the horrors of life in the darkest depths of the city, she was full of questioning as to why such things were allowed; and the world seemed a dreary and cruel place. She had her own sorrows, which accented and heightened all this background of other people's sorrows; but she felt she could bear hers better if it were not for theirs. And the first thing to do seemed to be to make theirs lighter, or to help them bear them. And she took up the task, not eagerly, but as if she must.

It was while she was going about from one place of suffering to another that she met Mrs. Redlands. "You are doing God's work, dear," the little woman said one day when Miss Lucia had gone in, and taking the tiny alcohol lamp from her bag had made the tea of which they were drinking a cordial cup together. "You have enlisted on the Lord's side. You're helping him fight the evil of the world."

"Evil!" said Miss Lucia. "Why should there be evil in the world?"

"Why should there be good?" said Mrs. Redlands. "Why should there be a world at all?"

"I don't know. I don't know," said Miss Lucia, a wistful look in her dove's eyes.

"And no one else knows," said Mrs. Redlands. "If it were meant to be known, it would have been proclaimed from the housetops. There are some things better than knowing, and one of them is faith; and the Lord that knows all things and knows what is best, knows there is more comfort and joy to be had from faith than from all the knowledge of the cherubim. When I was a child I was told that the cherubim were those who knew and who went on God's errands, but that the seraphim were those who loved and who stood in God's presence. And I had cast in my lot with the seraphim before I knew that," she

said, with a little laugh. "Wouldn't you rather be filled with love, love throbbing in you like the fire in a red coal, and stand in God's presence, than know all the secrets of the universe?"

Miss Lucia looked at her, more than a trifle amazed. For here was this little bent and shrivelled creature, living at the back of a tenement-house, in one small room, half underground, where the sun never came, and where the damp oozed through the wall, talking high philosophy as if her thoughts kept always such a level.

To be sure, the place was exquisitely neat, and the little woman herself, although her hands were sodden and her figure drawn by disease, was as clean as if in her Sunday best instead of a thin old cotton gown. But her face, when Miss Lucia glanced at it again, a white and wan and pinched old face, seemed to wear a glory. The eyes looked out steady and wide, and blue as a bit of sky, and the smile was beatific. Was it an old woman, Miss Lucia asked herself, who, for the little cleaning her rheumatic joints would allow her to do, had her room from the janitor, and a pittance that one day gave her bread and one day gave her meat, and many a day gave only an egg or an apple all day long? Or was it a saint in a dust-colored gown and coarse white handkerchief? "I—I—don't understand," said Miss Lucia, after a moment. "Would you—mind telling me how you came here?" No one could ever refuse anything to that winning voice of Miss Lucia's. "Why,

I was led," said the little woman, with a confident air, as if she still felt her hand in the grasp of the one leading her.

"Do you mean?"

"O, if you would like to know, my home was far away. My father lived in the fear of God. My mother lived in the love of God. I was born with the love of God in me. Before I could speak I felt it. I remember what it was to me in my childhood—the sunshine seemed to belong to his smile, the blue sky to his home; I was happy like a little springing animal, and I always felt it was the Lord giving me my happiness. I was sure that he was beautiful as the flowers he had made. I never picked a rose that it didn't make me feel it was something belonging to him. And the stars at night always seemed to me to be the lamps twinkling about his courts. He was as real to me as the universe itself. I didn't see him, but the door was always just about to open. My heart was full of love!"

"How fortunate, how fortunate you were!"

"How blest I was!"

"Why should one person be given such love, such faith in infancy, and another not find it even now?"

"It is one of the questions not to be solved by us," said the little old woman. "If we could answer such questions we should perhaps know how to make a world."

"I would like to make a world with no evil in it!"

"O, my dear, you would lose a great happiness if there were no evil to overcome."

"I can't think that evil is in the world just to give us the pleasure of overcoming it."

"And you can't think of any better reason. Why then do you think of it at all? That isn't the task given you to do. Why not leave to God his own work? The bee that stings the peach for its honey could never tell the reason of the sweetness, the soft colors, the down, the rich juice. Are we any better able to tell the why and wherefore of this earth? We don't know how we came here on this round ball swinging in space in the first place. It belongs to the power that put it here. Till we ourselves can make one blade of grass grow,



They were drinking a cordial cup together



create one new life, one new flower, don't you think we would better trust the power that can?"

"And did all that come to you because you loved God in the beginning and grew up in that love?" asked Miss Lucia.

"It is a great thing to have grown up in that love," said the little woman, joyously. "But if one hasn't done so, wouldn't it be well to think of some of the multitude of reasons for this love? That might give one just a germ of love, and then if one treated that as one would the seed of a precious flower—gave it sun and air and food and care—you can't tell what a glorious blossom it might become!"

"I don't know," said Miss Lucia again, wrinkling her brow doubtfully. "And see how you have loved the Lord, and yet—and yet"—gazing round the narrow room.

"Where I am? How I am? Can one be any more than content? And if I am content, what further is there to ask?"

"You are—content?" said Miss Lucia, turning in wonder.

"I don't believe any of the people who live in palaces and who roll in their carriages, the people who wear purple and fine linen, and fare sumptuously every day, are half as content as I am," said the little woman triumphantly. "I hope they are. I wish they were. But they can't be any more so."

"And yet?"

"O, you would see, if you were in my place, that the things you are thinking of don't count."

"But you were born to better things. You were educated—you must have known luxury!"

"Yes. And I am glad of the experience. I enjoy remembering it, too. But I never—I seldom miss it. When the darkness of this room chances to oppress me, I think of One who had not where to lay his head; and then I don't want to fare better than he; and I feel I have not a right to so much as this; and it opens into more than a castle hall. And when I would sometimes like some surer or some more bountiful food, I remember them walking through the fields, rubbing the ears of corn in their hands, and my crust becomes shew-bread. Yes, now and then I wish I had some hot tea or a bit of chicken to carry to the sick woman on the next landing; but I know that if the Lord thought it best for her to have it it would be there."

"And you can acquiesce in such misfortune?"

"I have acquiesced in worse—if there is anything to be called misfortune. For I suppose you would call it that to be stripped of your money and left without relatives while still a young woman"—there was a melancholy in the tone in spite of her.

"And you didn't miss them!"

"Of course I missed them! But I thought of my mother's joy in her new life, of my father released from the old awe and fear, of my brother spared temptations—and presently I forgot myself."

"You poor child!"

"You mustn't pity me. I didn't pity myself. And before I could quite forget myself, it drew me still nearer to God."

"And then the money?"

"O, I was young and strong. I found occupation, and had all I needed. In a time I married. And if I was happy before, if, in a way, I was in heaven before, I was in the seventh heaven then. But I never left God out of it. I felt as if he not only had given it to me but was sharing it all with me. And my husband—I don't know how to say it—my husband seemed a part of God himself. And then there came a dreadful awakening. The husband I—the man who"—her voice choked—"he—he used money—I was sick,—we needed it—he betrayed his trust."

The tears filled the old eyes. But they did not overflow. "I thought at first it was because I had loved him too much. As if I were the one concerned there! As if any one could be loved too much! As if every pulse of love we give another isn't given to God himself! No, no, he had been sure of himself, strong in himself, proud of himself; God had pity on him and took the false foundation out from under him and left him clinging to the rock that was higher than he. And we had a great content then, a great happiness. But all that trouble took the vital force out of him. I saw the life fade out of him before my eyes. O my heart, if that heavenly hand had not held mine where should I have been in that bitter loneliness! Then I took the child and came away where the shame would not reach him, and after a time I gave my music-lessons to such scholars as I could find, at cheap rates, for I had no one behind me. At first the minister helped me. He was a good man. But when he went away another came, and he was still a stranger when I learned what was before me. My boy was brought in from the street with a broken back. O, even the heavenly hand failed me for a time then. I lived and breathed through the boy. As he lay there with nothing but suffering before him, my soul trembled inside me to see him, to think of him. I held his little thin hand without a thought, a feeling, unconscious of anything but pity, O in a passion of tenderness. And when he went, I went a little way with him. Perhaps it was then I found again the hand I had lost," said the little woman smiling now, "for I was sick a good while and knew nothing. I was in a hospital, and after that for a long time I was in a place where they take care of people whose nerves have given out. And then by and by I took what I could find to do, and I went my way holding that hand. And I have seemed to walk just above sorrow and trouble, even for a while to be insensible to pain. And pain was severe enough; for exposure and want have brought me by slow degrees to this which seems to you so grievous—as once it might have seemed to me. But the presence never leaves me now; it is with me while I sit about my work; it is with me when I go down to rest; it is with me when I wake in the dark night and hear the roar of the city like the waves of a sea breaking on the shore."

"And it makes you happy even here?"

"Even here," said the little woman, with a pleasant laugh.

"And you want nothing better?" asked Miss Lucia, half bewildered.

"O yes, I have my dreams. Sometimes I think of the dwellings into which

the Lord entered in the old days in the old land. I think how glad I would be to have been the woman who broke the alabaster box over the Master's feet—O just to have done that for him! Or I think of the joy of the woman in the throng who touched him, or of the one who was bent double and the Lord smiled on her and said, 'Thou art loosed from thy infirmity.' Or when I am sitting in the dark, may be, I think if a light should softly come all about me here, and there should be a great glow, and the sound like soft music of sweeping garments, and I should feel a hand upon my head and all should be dark and still again. O, truly something like that has happened. There was no glow, there was no sound, there was no touch, but all at once my heart was in a rapture, and I felt the presence, a real presence, I felt the love! Yes, I did! I was sure that for one instant the Lord himself had been in this little low room!"

"Mrs. Redlands—O—do you think—could that happen to one who had not been, like you, born into that love?" said Miss Lucia, trembling, and putting down her teacup.

"Try it!" said the little woman joyfully. "Try it, dear! Just take it for granted that the Lord is good, that he loves you, that he is there and waiting for you. He will become a living power in your heart and your life. Yes, he will. And you will think you never knew happiness before!"

Miss Lucia was silent a little while, as she sat there. "I don't suppose," she said then very timidly, "that you feel, living down here, that you do all the good you could do somewhere else? I have a great house that I bought since I began—began!"

"To help the poor?"

"And I have made a home of it for women who have no other home," said Miss Lucia hesitatingly. "And if you would go up there and live in the sweet, clear air and in real comfort you would live a great while longer!"

"I don't want to live a great while longer, dear."

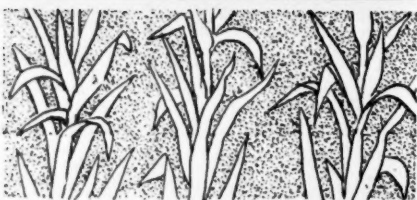
"Not if you are doing good? You have done me a great deal of good today. I always knew there must be some reason for my always wanting to come in here. I know you could do others a great deal of good if you were up there. There are people needing you there. And you can't always work enough to pay for this room," as the little woman shook her head. "But you will pay for all you have there by just being you! Won't you come? You shall have a room looking to the East!"

"And it would be the Chamber of Peace. But somehow, dear, I think my place is here. If it were God's will—No, even when the time comes that I can't work it will make the people tender if they help me out and they don't have much here to make them tender!"

"I want to be made tender," cried Miss Lucia. "And all these people about you now can come and see you!"

"O, but there is work for me here."

"And there is more work for you there, Mrs. Redlands. I am coming for you rain or shine. And you needn't talk to me," said Miss Lucia, laughing sweetly, "I know it is God's will!"



## Two Stories of

### The Story of Joanna Wife of Chuza

Related in the steward's quarters of the palace of Herod Antipas in Tiberias three days after the Resurrection.

See Luke 8: 3; 24: 10.

O Chuza, had you seen what I have seen, or could I worthily tell you of it!

The Master went up to the Feast, as we feared He would, having joined our caravan a little this side of Jericho. He stopped at Bethany, and I saw Him only once before the end. That was in the Temple, on the second day of last week, when I went up for the morning worship. I could not come near Him for the crowd, nor could I hear Him well, because those who hated Him talked loudly, and threatened all who should heed His words.

But He was brave, and spoke as calmly as He did last year in Galilee. And once or twice there fell even on His enemies a deep hush for His words were full of power, His voice tender and appealing.

I prayed that God would bring His enemies to naught, and so, I think, did many other Galilean friends. But we feared greatly. The scribes muttered curses on Him, and Nicodemus told one who told me that the High Priest was resolved upon His death.

I did not see Him again until the morning of that day when all our worst fears came true. There was shouting in the street, and people were running toward the Governor's palace. We joined them, Ruth and I, but before we came to the palace, we were stopped at a corner by the crowd, and the Roman soldiers were even then passing with those who had been condemned. I struggled through the living wall, and followed among the women as far as the gate of the city.

Now and then I had glimpses of the Master, but only once saw His face. For when they lifted the heavy beam from his shoulder, and laid it upon a stronger man, He turned backward for a moment, and I saw Him again.

O Chuza, even after they had lifted the beam, He seemed still to bear so heavy a load, I thought my heart would break as I looked upon Him a little and then moved on through the gate, but I could go no further. I longed to press near Him, but I knew what the beams were for, and the horror of the thought took all my strength away.

When the crowd had passed, I stumbled back through the sudden darkness to the house of my friends. It seemed as though an awful judgment were about to fall upon the earth. I never saw the sky so black by day.

Toward evening it grew light, and I went out to seek some one who loved Him, and who knew all. The mother of John was even then seeking me, and meeting, we found a place of quiet, and wept. She had been near the cross; she had heard His last words; she had seen where they laid Him.

As soon as the Sabbath was past, we should go, she said, we who had ministered to Him in Galilee, and would carry precious spices to the tomb. More she did not say, and we parted to meet again at the gate as soon as there was light in the East.

The next day I went to the Temple as one in a dream, and Peter and those with Him looked old and broken, and I wondered if God would hear prayers any more. The night following I thought of Galilee, and of the day you took me in the boat to Capernaum to be healed, and thought how good the Master was.

But ever while I thought, I could see that procession moving down the street, and could hear the tread of the soldiers, and could see that heavy beam and the bent form.

I looked many times to see if there was not light in the East, and when at last there came a change, I went out with my scrip to the gate. The others came—there were three of them—and when the porter opened we went forth, the first to go out or in that morning. We soon turned aside from the highway to the left into a path that led to the hill, for Salome had been there and knew.

We stopped by the great cedar at the gate, a stone's cast in front of the tomb, and looked and listened, for it was very still, and not yet light, and there within the shadow lay the dead.

Salome went forward, and then saw that the tomb was open. Breathless we all saw it, and stood trembling, except Mary of Magdala who had stayed by the cedar, and I saw her no more that morning. Our eyes were fixed on the portal. Step by step we drew nearer, and peered into the shadow speechless.

O Chuza, the tomb was empty; the Master was not there! And swift thought came and went. Strange words that He had spoken flashed upon us as from the tomb, and a dim terrified hope which I can not describe rose in our hearts.

Did He mean *this*, when He said He should rise, and not something at the end of the age? Did He mean this? And He said something about going before into Galilee, and that we should see Him there. Did He mean this? And where is He?

O Chuza, a strange terrified hope rose in us, but we knew nothing. The place had now become more



# the First Easter

awful, and we ran away past the great cedar out into the path which goes through the hollow.

And I was last. And as I ran and thought, His words sounded louder in my ears, seeming to come through the empty tomb, and my hope grew stronger, and—O Chuza, Chuza, I was kneeling before Him, and He looked into my face and greeted me, "Tell my brethren," He said.

And I was alone again in the path, and I seemed to have wings, for He is risen indeed!

## The Story of Aiah

Aiah by the bedside of her son David in Capernaum. She was one of the "more than five hundred" who saw the Risen One in Galilee. See 1 Cor. 15: 6.

Would God that you might touch the hem of the Prophet's robe, my son, even as I did that morning by the lake! I have wished it many a time, but now He will never come to Capernaum again to heal. Simon is home from the Passover, and he told us what they did to the Master, all the pitiful story. But that is not for you tonight; some other time.

You know they found the tomb empty on the morning of the first day of the week, and some say they have seen Him who was crucified. Simon brings us new wonders of this sort, and many run to his house to hear. He told how he himself had seen the Lord, when and where, and how He spoke to him; and I believe his word. And Simon wants to tell every one, and he has wonderful gladness. Tomorrow he is going up to the mountain top, and the others whom the Lord chose, and all who love Him, a great company from the lake and the upland. They are going to wait and to pray. Simon says the Lord promised that His disciples should see Him again in Galilee, and so they will watch on that mountain where He said, "Blessed, blessed." And, David, I must go; I would see Him again; and then I can tell you, and we both shall have peace. Maybe it shall make you well.

The next evening. Aiah to David.

You know the place, my son, above the oak trees, in front of the White Rock, that broad open stretch between the springs. We reached there about the third hour, we who went with Simon; but others came in little groups from many other places till there were more than on the Sabbath in the new synagogue. Those who loved Him were there, who had heard of the empty tomb, and who longed to hear more.

And Simon and James and John, with others, told of all that they had seen and heard; what befell on the third day, when so many saw the Risen One, and what a week after when the eleven were together.

And the faces of those who had seen were calm and brave, and their words fell on our spirits as morning falls on the hills after a dark and stormy night.

And Simon spoke of all the Master had said about a rising from the dead, and about a meeting with His friends in Galilee. We were His friends and loved him, we who waited there high above the lake, in the spot where He once stood. Would He come to us there?

The tomb was empty; others had seen Him in the sacred city; He had spoken of going before them into Galilee; the faces of those who had seen glowed with joyous light; we loved Him; we would see Him.

Such thoughts as these my own heart spoke, and I saw them in the looks of those around me.

Then one began to speak—a woman's voice—and told how wondrous brave and tender Jesus was in the last hour, how He comforted a poor man who died beside Him, and how He asked the Father's pardon for those who had nailed Him there. And other things she said that bowed our heads and made our hearts o'erflow. And we loved Him all the more.

O David, I knew not how it was, but she had stopped, and another was speaking. And it was *His* voice! the same that said to me, when I stood healed but trembling, "Daughter, go in peace."

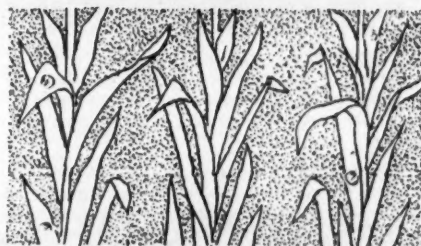
I raised my eyes, and there beside us, and near, He was standing, and His lips and eyes and hands said, "Peace be unto you, my peace!"

The same, yet not the same. Older he seemed, and younger; for there were marks of pain and deep grief, which I had not seen before; but when He said He had all authority in heaven and on earth, and bade us go and speak His word and build His kingdom, then joy and strength and courage beamed upon us from His face in wondrous wise. I had not seen Him come, nor did I see Him go, though my eyes were fastened on Him.

When He ceased we sang, and gave thanks, and hastened down to tell all men.

And David, Aiah's son, said: I shall go too, for I love Him, and He is risen. Since that day when He took my loaves and fishes, and fed so many beyond the lake, I have marveled. Now I long to tell what I saw. Maybe He will make it go as far as He did my loaves and fishes. And, mother, I can tell what you too have seen on the mountain. And they both had peace.

GEORGE H. GILBERT.



## The Home and Its Outlook



### Petros—the Worst Boy and the Best Boy in Bebek

A Story of Easter in Constantinople

BY HENRY ADRIAN

"Well, Petros, you are the worst boy in Bebek, and you are the best boy in Bebek," said his mother; and everybody, who knew him, agreed with her.

Petros was a big lad for his years, and strong; and he had a big heart too. He always was ready, quick as a flash, to help any one in trouble; but he was equally quick, when a mischievous impulse seized him. He was such a thoughtless boy. "O, Petros, if you would only stop to think!" his mother would say; but he never did.

His mother sent him one day to carry a cake to the widow in the cottage, and as he rushed along he stumbled over a child. At first he was angry, but when he saw that it was a small girl, and that she was crying he said: "What is the matter? Why don't you go home?"

"I don't want to go home," she sobbed, "because everybody is crying there. Mother is crying, and the children are crying, and I cried, and I can't stop."

Seeing that it was one of the widow's children, Petros said: "O, come along. Here is a cake. Want some?" At this her face brightened, and she followed Petros to the house.

He found the family crying, as the little girl had reported, and not knowing what to say, after he had laid down the cake, he asked, "What's the matter?"

The poor widow, finding a sympathizing listener, poured out her tale of woe. Her husband had been killed in an accident the year before; she had been left with five children; sickness had come; things had gone from bad to worse; her rent had not been paid for months, and on the Monday after Easter, she was to be turned out of her house.

"Why don't somebody pay your rent?" he exclaimed.

"My friends have helped me all they can, but they are poor themselves. O, what shall I do?"

"If I were rich, you could always stay here," said Petros; and he meant it.

Though the widow knew that he could not help her, for his family also was poor, his warm wish touched her heart, and she stopped crying.

As he walked home Petros thought hard, but he could see no way of getting money for the widow.

The next day, Good Friday, he went, with all the other boys, to see the saving of the cross. It is the custom, on that morning, for the priest of the Greek Christian church, in Bebek, a suburb of Constantinople, to go to the shore, bearing a wooden cross. He is accompanied by the church officials, bearing banners and crosses, and burning incense. He throws the cross into the water, and a number of men, dressed in bathing suits, jump in, each trying to secure the cross and to bring it back to the priest. The air is usually cold, and the water bitterly so, for it comes down the Bosphorus from the Black Sea, which is fed by the ice-filled rivers of Russia.

Petros was fortunate in securing a good seat on a boat, where he could see everything. Seven men stood shivering on the shore, while the priest chanted and swung the cross back and forth.

At last it went flying from his hand, and struck the water far out. With a great splash the seven men sprang into the water and started for the cross. The contest was not as exciting as usual. One was far ahead, one far behind, and the rest bunched in between. So they swam, until the first man reached it; but the end was not yet. The successful man was not the one who first reached it,

but the one who brought it to the priest on the shore. The five now swam toward the man who held the cross. They had no right to take it from him, but they could hold him under the water, until he let go of it. As it rose to the surface, one of them could secure it and start for the shore. This they proposed to do; but the man did not give them the chance. As they approached him, he flung it toward the shore.

His purpose was at once apparent. The one who had kept behind was his younger brother. He expected him to get it and carry it to the priest. As he was so much nearer the shore none of the others could hope to overtake him.

But the throw was not a very good one and the cross fell very near the boats, at some distance from the younger brother. Still it was much nearer him than the other swimmers. Hardly had it struck the water, however, when there was a tremendous splash, and it was seen that a person was struggling in the water, near the cross. A cry went up that some one was drowning; women screamed; some cried to the swimmers to come to the rescue; boats tipped; a catastrophe seemed certain.

In another moment the hand of the person who was in the water was seen to reach for the cross, and then having caught it he turned toward the shore. His strong strokes showed that he was in no danger of drowning.

The other swimmers started in pursuit. "He is stealing the cross," was the cry from every side.

As he reached the shore, a few feet ahead of the younger brother, and climbed up, his garments dripping with the icy water, the people saw that it was Petros.

As he knelt before the priest, the other swimmers rushed up protesting, the two brothers being especially angry, and demanding the cross.

"Petros, why have you done this wicked deed?" said the priest.

"The money, the money?" cried Petros.

It is the custom for the one who saves the cross to go through the village, accompanied by a priest with a collection plate. Every Greek family gives an offering, part of which goes to the church and part to the one who saved the cross.

"Shame, shame," said the priest, "to dishonor the cross, to sell thy Lord for money!"

"Shame, shame!" cried all the people.

"And what would you do with the money?" asked the priest.

"The poor widow," he said; and trembling with the cold, and numbed, he told as best he could the story of the poor widow, who was to be turned out with her children on the Monday after Easter.

"And how much will you keep for yourself?"

"Not one para, not a single para," he cried, eagerly.

A great silence fell on the people as they heard the story. At last the priest gave his decision.

"Six of the swimmers did not touch the cross at all, and they have no claim on the money. He who had the cross threw it from him. That is a great sin,



thus to reject the cross. He shall not have the money; rather shall he be declared from the altar a blasphemer, and be punished for his sin.

"Petros, who has thus invaded this sacred service, also has blasphemed. Petros is the worst boy in Bebek, for such irreverence no other boy ever did. He shall be punished as no other boy ever has been. On Easter, when all the others are dressed in the finest and brightest clothes, he shall wear all day, until the evening hour, a black robe.

"But because, since the saving of the cross commenced, no one ever has leaped into the cold water to help another through the cross of Christ, I declare that Petros is the best boy in Bebek. He shall have the cross; he shall have the money; and when he has given it to the widow he shall be dressed in a white robe, such as no other boy in Bebek ever wore. Let no one speak to the widow of what is to be done for her."

Never had the plate been piled so high and been so rich in silver and gold as when Petros, dressed in a black robe, went through the village with the priest and the collection plate.

On Easter evening the priest called Petros, dressed him according to his own notion, and gave him a plate filled with money. When they came to the widow's house they found the door locked. They had to knock long and hard before the little girl came to the door. As they entered, the tear-blinded eyes of the widow did not recognize the two figures dressed in black, and thinking they had come from the owner to tell her to get out early in the morning, she cried out: "Why do you trouble me tonight? Let me alone till Easter is past."

The priest told the little girl to bring a light, and then simply explained what Petros had done, and how he had brought her money enough, not to pay the rent, but to buy the little house, with something to spare for their daily wants.

As Petros stepped forward to give her the money, the priest placed his hands on the boy's shoulders, and drew back the black robe, disclosing the white one he had placed underneath before they started. At the same time the child stepped into the room, behind her mother, with a lighted taper, and its rays fell on Petros.

The widow raised her face from her hands, and saw not a black figure, but one dressed in white, radiant in light, with a face glowing with life and gladness. The vision was too much for her, and she was terrified.

In her trembling hands Petros placed the gift. "Hush," said the priest, and as they listened, from the monastery near by, was wafted on the evening air, the rich melodious chant:

Then the same day at evening, being the first day of the week  
When the doors were shut where the disciples  
Were assembled for fear of the Jews,  
Came Jesus and stood in the midst, and saith unto them,

Peace be unto you.

It was by the cross of Jesus Christ that mankind gained such an experience of the power of purity and love true to death that they can never forget it, and that it signifies a new epoch in their history.—*Adolf Harnack.*

## Easter

"Mary!"

In the gray dusk of morn she stands,  
The spikenard fragrant in her hands;  
She sees a dim form through the mists,  
A foot-fall coming near she lists.  
No strange, sweet thrill of holy fear  
Foretells her heart of faith's reward:  
"He comes, the gardener," she says;  
And lo, it is the Lord!

"Mary!"

We stand amid the mists like thee!  
The close at hand we cannot see;  
Not knowing what they bring, we greet  
Each day, and every soul, we meet;  
But what seems sorrow's darkest hour  
May bring us faith's reward,  
And when we say "the gardener,"  
Behold, it is the Lord!

—*Marian Douglas, in Days We Remember.*

## The Gospel of Need

BY ALICE BROOKS

A faculty which seems peculiar to some people is the ability to enlist and make available the efforts of others unskillful and blundering though they be—not the shiftlessness that prompts the indolent to take advantage of the willing and energetic, but a really beneficent quality which so far as I know has never been recognized with a name.

One often hears the efficient housekeeper saying, "I would rather do the work myself than be annoyed by the inexperience and carelessness of others;" and the leader in social improvement or benevolent effort, "If I could take all the burdens myself and know that things would be done satisfactorily!" And yet the tact and patience which directs unpracticed and heedless hands to good results has lifted housekeeping to the plane of philanthropy and reform; and one who has inspired co-operation in good work has quickened a widening circle of beneficence.

In reading the gospel story one is sometimes lead to wonder whether the Master's words had not been more clearly understood and his cause been better spread without the intervention of that inner circle of loving, but misapprehending and blundering disciples. Perhaps the secret of their accepted service, with that of all the earnest but blundering disciples in the years since, lies in the words, "Not for me, but for your sakes."

I know a home widely appreciated for its tactful hospitality and the secret of it is I am sure to be found in the many delicate and intangible ways by which the hostess contrives to say, "I need you." I am thinking of a dear old friend, with a quaint North-of-Ireland dialect, whose hearty greeting I believe would make one's welcome to heaven sweeter, "Now rest a ween, dear heart, for there's a world of wee helpings just biding till ye came."

There is no stronger test of friendship than a willingness to accept service. In all the special favors which the friendship of Jesus vouchsafed to the dearest ones, Peter, James and John, the strength of his love for them is shown principally in the need he felt for them. "Tarry ye here and watch with me." "Could ye not watch with me one hour?"

## Tangles

### 22. ENIGMA

"Be early to bed and be early to rise,"  
'Tis my motto in life, one approved by the wise.  
On the very top floor of your mansion I stay,  
And never go down stairs by night or by day;  
But, when company comes and I'm bidden to the feast,  
I speak not a word but go well-dressed, at least,  
Or, with impudent swagger your gardens I range  
Till I'm sent off to town, for the sake of the change!  
When Charming Maud Muller piled high the sweet hay,  
I was there close beside her, the long summer day.  
Despite the Good Templars, without thought of sin  
I bring out ardent spirits for all who come in.  
Though a weather-worn veteran, looked up to by all,  
I have shown the white feather in many a brawl;  
And I change my position so often, you may  
With propriety call me a "Vicar of Bray."

MABEL P.

### 23. A NEST OF EGGS

(Example: Homely Eggs. Answer: Eggs plain, explain.)

1. Missionary Eggs. 2. Larboard Eggs.  
3. Squeezed Eggs. 4. Sufficient Eggs. 5. Mounted Eggs. 6. Twisted Eggs. 7. Bruised Eggs. 8. Saucy Eggs. 9. Social Eggs. 10. Whispered Eggs. 11. Finished Eggs. 12. Stretched Eggs. 13. Sorrowful Eggs. 14. Robust Eggs. E. H. PRAY.

### 24. TRANSPOSITION

ONE, a child of early Spring;  
Dainty, perfect, fragrant thing;  
We shall find her in a row  
With her sisters whom we know,  
Gowned in purple, white or pink,  
Which is prettiest do you think?  
Or, when winter blizzards blow  
Sleet and icicles and snow,  
Blooming on the window-shelf  
Still her own unequalled self.  
'Tis a shame, and 'tis a pity  
When she is so sweet and pretty  
To take off her tender head  
Ere her petals have been shed.  
But the seeming cruelty  
Is a dire necessity  
If we would evolve aright  
"Pale TWO, mistress of the Night."

TRANZA.

### THE PRIZE WINNER

Nearly 100 excellent lists of author names answering No. 17 have been received. These lists vary considerably, as in a few places any one of several names will fit very well: 43, for instance, having been variously answered, "Cooper," "Weaver," "Brewer" and "Potter." In selecting the prize-list preference has been given to the names best known. "Motley," for example, has been given a higher place than "Little" as an answer to 34; and "Crabbe" has been chosen instead of "Salmon" for 23.

After careful comparison, the list of Eva M. Reed, 239 Roxbury St., Keene, N. H., is selected for the prize. Her names correspond very closely to those published—although "Young" takes the place of "Black" for 22—and they are very neatly written and arranged. For neatness and orderly arrangement, however, the list of E. H. Pray is far ahead of all others. Two lists are prettily expressed in verse, and others have various attractive features.

To the list of the prize winner is appended this comment: "With thanks for the Hunt, I write a Hope that Mable you will Grant us Moore of the Wright kind of Smiles to Gladden us when Moody and Cross."

Answers to other tangles than 17 are acknowledged from: E. H. Pray, Chelsea, Mass., to 16, 17; Nillor, Middletown Springs, Vt., 16, 18; S. O. D., Salem, Mass., 12; E. F. J., Lawrence, Mass., 16, 18; Nellie Gordon, Providence, R. I., 16, 18; W. L. C., Boston, Mass., 16, 18; Nannie, Dover, N. H., 16, 18; Eva M. Reed, 16, 18.

### ANSWERS

19. Ear-nest.

20. 1. Adam Bede, Dinah Morris. 2. Orlando, Rosalind. 3. Clive Newcome, Ethel. 4. Paris, Helen. 5. Ralph Percy, Jocelyn Leigh. 6. Isaac, Rebekah. 7. Romeo, Juliet. 8. Richard Carvel, Dorothy Manners. 9. Col. Brereton, Janice Meredith. 10. Ivanhoe, Rowena. 11. Leander, Hero. 12. Gavin Dishart, Lady Babbie.

21. Mart, art.

## The Campaign of Testimony\*

### IV. The Witness Advancing Towards Peril

By Prof. Edward I. Bosworth

Luke, with literary instinct, so selects and arranges his material as to prepare the reader for the great disaster that awaits Paul in Jerusalem. He has dramatically pictured Paul on the seashore at Miletus confessing to his friends his anticipation of approaching peril [Acts 20: 22, 23] and bidding them farewell with the conviction that he shall not see them again. Now he briefly describes Paul's journey, emphasizing the features that will still further prepare the reader for the coming crisis in Jerusalem.

1. *The travelers and their route.* The travelers who are making these seaports and blue waters forever memorable by their journey are a delegation of Christian gentlemen. One of them is the physician Luke, as is indicated by the use of the pronouns "we" and "us" which began to appear again in 20: 5. Some or all of the group mentioned in 20: 4 were probably with him also. They are keeping a watchful eye upon their luggage, for they are carrying bags of coin that have been contributed by the churches in the west and sent as an expression of good will to the poor of the Jewish church at Jerusalem. The scheme had for some years been a favorite one with Paul, who hopes by means of it to bring the Jewish and Gentile elements in the church into closer sympathy, though he is not confident that this will be its result [Rom. 15: 25-27, 30, 31]. Luke mentions this only incidentally [Acts 24: 17], since it is not essential to his main purpose.

In Tyre they hunted up the group of Christians known to be there and spent a week with them, thus including a Sunday and doubtless an observance of the Lord's Supper. This was a memorable week in the history of the Tyrian church. In consequence of it prayer must have been frequently offered by this group of believers for Paul in prison during the next five years. From Tyre they sailed to Ptolemais and traveled on land from there to Cesarea. Luke had perhaps already begun to think of writing his life of Jesus and history of the passage of the gospel from Jew to Gentile. If so, he had opportunity in Cesarea to inquire from Philip regarding the details of Philip's work in Samaria and his providential interview with the Ethiopian [chap. 8], and to acquaint himself with the local tradition regarding Peter's experience with Cornelius [chap. 10]. He found here in Cesarea an illustration of the activity of women in the church which impressed him. In his gospel he surpasses the other writers in the prominence he gives to women, not only in the infancy narrative, but in such passages as 8: 1-3; 23: 49 [cf. also Acts 1: 14].

2. *The premonitions of danger.* Everywhere Paul was clearly warned that there was danger ahead. The local prophets in the Tyrian church found themselves informed by the Spirit that there was trouble ahead for Paul and urged him to turn back before it was too late. The entire church accompanied him to the

seashore, and after a solemn season of prayer on the beach impressively bade him farewell. In Cesarea the warnings were most dramatic and insistent. A Jerusalem prophet, who had evidently learned that Paul was coming, appeared on the scene and in dramatic fashion showed Paul how he was soon to look as a captive. Worst of all, he used the ominous words, "deliver him into the hands of the Gentiles." Jesus had himself used these words in predicting his own death [Luke 18: 32]. The words seemed to imply the execution of a death sentence. Paul's friends fear that he too will be condemned to death by the Sanhedrin and delivered by them to the Roman authorities for execution. With the extravagance of oriental demonstration they beseech him to turn back.

3. *The victory.* During all this journey Paul had maintained a steadfast courage. His utmost temptation to flinch came to him here in Cesarea. It was not yet too late to turn back. The money had been brought near enough for a delegation of the Jerusalem church to receive it. The Jerusalem brethren, as is evident from the warning of their prophet, did not expect him to come farther. The members of the deputation, with the local Cesarean friends, united in urging him to turn back. Paul himself knew well the fanatical temper of the city, especially at this sacred season of the religious year. He knew that it was the slaughter city of the prophets, a city some of whose principal points of interest were the tombs of the great men of God that it had murdered. And now the angry city sat in sullen, vindictive hate, quiet but alert, to seize him as its latest victim. Paul was familiar with the account of Jesus' last journey to Jerusalem, at this time current in oral form, and had himself often pictured the last days of Jesus [Gal. 3: 1]. Luke, with evident pride in his hero, reports the reply by which Paul terminated all protests [v. 13]. He declared himself ready to walk in his Lord's footsteps, and "set his face steadfastly to go to Jerusalem." This may well have seemed to Paul to be his Gethsemane, and in his Gethsemane he too gained the victory.

The forces arrayed against Paul were such as seemed likely utterly to overwhelm him and blot him out forever from the thought of men. But how different has been the outcome! Even the unimportant circumstances of this journey are immortalized. The captain of the great ship looked out across the water, impatient to be on his way, and saw a group of men, women and children kneeling on the seashore. They seemed of little account compared with the important commercial interests that he and his great ship were serving, but how little the world cares about the captain and his business and with what increasing interest hundreds of thousands in all lands look back to the praying group on the seashore. The connection of this group and its principal member with Jesus Christ makes them to abide forever.

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\*Comments on the International Sunday School Lesson for April 26. Text, Acts 21: 3-12.



## The Conversation Corner

### More Children's Animals



Quite a different animal before you, however, from that shown you in the last Corner. Look on this picture, and then on that—one a great big lion, and the other a wee small cat! Who do you

suppose this demure looking kitty is? It is *Rikki-tikki-tavi*. Not that of Kipling's *Jungle Book*, for I read in the papers the other day that the mongoose is forbidden by "Uncle Sam" to enter his country—it did so much harm when introduced into the West Indies. This is the little girl's Kitty-Rikki-Tikky that I told you about in the Corner of Jan. 31. As many hundreds of our little children do not care a fig about the New England Primer and other learned things, but do love kitty-cats I am going to read them some letters which they can understand.

Dear Mr. Martin: This is the picture of "Rikki-tikki-tavi," as he appears as the ancestor of our breakfast table. He came to us during the coal strike. He did not tell us his name, so we called him "Elder Brewster" [Was that because he was a "pilgrim"?—Mr. M.] until we learned that he belonged to the little girl in the other house who has a "Conversation Corner stikit." When we knew that, we tried to persuade him to go home, for really coal was so high we could not afford to have a boarder for the winter, but now he has a bed in a barrel by the side of the furnace, and sits in a high chair at the table and watches the breakfast. He is a boxer—a real scientific boxer. He celebrated Washington's birthday by boxing the blossoms off the begonia, tipping over a cactus plant and strawing the dirt over the dining-room rug. He then disappeared until after breakfast, when he came back looking as innocent as a lamb. Did you ever hear anything like it?

"OVER AT THAT HOUSE."

Good for Rikki-Tikky-Tavi! Here are other cat letters:

Dear Mr. Martin: I think you are fond of kitties, so I will tell you about my little gray and white Midget. When it is time for dinner or supper we ring the bell and she comes as fast as she can. It is very funny to see her scampering across the lawn. I have a friend Dorothy who has a gray cat, Nippo. Midget and Nippo have never seen each other, but this afternoon they spoke through the telephone to each other. If you will call up 628.3, Midget will meow to you!

Lynn, Mass.

MARTHA W.

That seemed a funny thing to do, but I did it! Alas, Martha had just gone to school, but Martha's father and mother answered, and then I suppose they rang the bell for Midget. What they did to her I do not know, but I heard her voice very meowingly. Think of hearing a cat mew miles away! Then I thought I would try a telephone talk with the Rikki-Tikky girl, as her town is not much farther from Boston than Lynn. She answered plainly, but Rikki-Tikky was not there. She said he walked into the house sometimes, saw the little brother who wanted to ride on his back, and then walked off again!

Dear Mr. Martin: . . . I have got a kitty. Her name is Mona. [Cats do not have manes—does she mean name?—Mr. M.] She comes on my bed every night. If we put our hand on the back of a porcupine where the quills are it will blow them into our hand. I have never

seen a porcupine, but I have seen the quills. [Is that true, Alfred B?—Mr. M.] We have a nice colt. Her mane is Princess. [Now what do you say, Mr. M? Colts have manes!—D. F.] Here is a stamp for reply. [That girl is one of a thousand!—Mr. M.]

Guildhall, Vt.

FLORA D.

Dear Mr. Martin: I have never written you before. I wish to be a Cornerer. There are often ten different cats in our yard. One cat has very dirty looking fur. This morning I saw her up on a roof lying right close up to the chimney. I think that is what makes her fur look so. She will not let any other cat come up there with her.

Long Beach, Cal.

EDNA L.

Dear Mr. Martin: We have found four little kittens, not large enough to play. The old cat's name is Nod, and she has two brothers named Winken and Blinken. There was a girl in school and the teacher asked what a kit was, and she said a young child. [What did the teacher really want to know, and what did the girl mean?—Mr. M.] We went to a sugaring off Saturday. [I wish I had been there.—Mr. M.] The boys got their "stif-kits" all right.

East Hardwick, Vt.

JULIA M.

Dear Mr. Martin: I have quite a lot to tell you, for I have not written you for so long. Our baby ("Anonymous," as you called him) walks around everywhere and gets into mischief as most babies do. [That's right—I've just had a call from one!—Mr. M.] Our hired man Adam found a nest of eighteen mice in the barn, and my two kittens had quite a feast. I have been up to Mt. Tom a number of times. It is a beautiful sight from our piazza on summer evenings when the house is all lighted. Mamma and I think it looks like a crown of diamonds. If you will come and see us, we will take you up to the mountain. [That would be grand; I was acquainted with Tom when I was a boy!—Mr. M.]

Southampton, Mass.

RACHEL P.

Was there not in the Corner some years ago something to the effect that writing to rats telling them to go would cause them to go?

Middleboro, Mass.

A. D. D.

I have heard such stories, but I never believed them. Have any of our correspondents had any experience in that line? If Adam had tried it, Rachel's kittens would have missed their feast. If "Hamelin Town" had tried it instead of hiring the Pied Piper, a terrible disaster would have been prevented! I saw that poem just now in looking for Eugene Field's Winken and Blinken and Nod.

### For The Old Folks

Please refer to the Corner of Jan. 24. An Illinois lady gives the Minnesota lady's poem as being in the "Odeon." At last I found that old singing-book of Webb and Mason (Boston, 1837), at the Public Library; three eight-line stanzas, besides chorus. Author not given; music by J. G. Cramer; copy sent to H. M. P.

Oh! 'tis the melody  
We heard in former years;  
Each note recalls to me  
Forgotten smiles and tears:  
Tears caused by fleeting woes,  
I then believed severe,  
Smiles that were shared by those  
Whose smiles were very dear.

Three copies of the "Queen of Sheba" verses were sent. No author mentioned; I judge it was not Milton or Willis! H. L. Milford, Ct., says: "Copied from my mother's scrapbook. She used occasionally to sing it to us children." The first and last of twelve verses are given.

It was evidently a Masonic song, in use before the temperance reformation.

In Scripture we read, 'twas of a noble king,  
The monarch of Israel, his praises we sing;  
He built a fine fabric as we do understand,  
On the Mount of Moriah called Jerusalem.

Let him who dwells in heaven, in that good lodge above,  
Bless all the Free Masons with infinite love,  
Bless the memory of King Solomon, King Hiram also,  
Come, fill up your bowls, boys, we'll drink and go.

The question about "Herod's birthday ball" asked by (or for) an aged lady in Maine, is not yet answered.

"The Life of a Bird" poem is furnished from Boston, Andover, Rhode Island and Pennsylvania. Mary Howitt wrote it. It may be found in Russell's Primary and Hillard's Intermediate Readers, and in the author's complete works. It is worth looking up and repeating by old or young, now that "the time of the singing of birds is come." Two stanzas are quoted.

How pleasant the life of a bird must be,  
Flitting about in each leafy tree;  
In the leafy trees so broad and tall,  
Like a green and beautiful palace hall,  
With its airy chambers, light and boom,  
That open to sun, and stars, and moon—  
That open unto the bright blue sky,  
And the frolicsome winds, as they wander by.

Come up, come up, for the world is fair,  
When the merry leaves dance in the summer air,  
And the birds below give back the cry,  
We come, we come, to the branches high!  
How pleasant the life of the birds must be,  
Living on love on a leafy tree;  
And away through the air what joy to go,  
And to look on the green, bright earth below!

The other spring song asked for is "Echo Song for Holidays" and is in the "School Singer, or Young Choir's Companion, by Bradbury and Sanders; New York, Mark H. Newman, 1845," which I found in the Public Library. This is the first verse and the chorus:

Up the hills on a bright sunny morn,  
Voices clear as the bugle horn,  
List to the echoes as they flow,  
Here we go—we go—we go.

Come, follow, follow me:  
We'll come, we'll come with glee,  
Hurrah! Hurrah! we're free,  
We'll follow, follow thee.

The persons who requested the above poems will please send for them.

The Vermont gentleman's quotation in March 14 has been readily found. A well-known doctor of divinity writes:

. . . From Longfellow's "Morituri Salutamus." I heard him read it at Bowdoin in 1875, at his fiftieth anniversary. This proves me to be a "diligent reader" of the Corner!

Syracuse, N. Y.

H. N. P.

That famous poem ends thus:

For age is opportunity no less  
Than youth itself, though in another dress.  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.

This reminds me of a beautiful quotation which closed a sermon I heard last Sunday, and which like the above is full of cheer for you Old Folks at Eastertide. It is the first stanza of Browning's "Rabbi Ben Ezra."

Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in His hand.  
Who saith, "A whole I planned,  
Youth shows but half; trust God: see all, nor be afraid."

Mrs. Martin

## The Literature of the Day

### Two Valuable Theological Books

Mr. Lidgett's substantial volume\* is the most comprehensive discussion of the divine fatherhood yet produced. It is a complete pathfinder for Christian doctrine. It has a remarkable symmetry as if a well trained surveyor had marked out its routes. It is a characteristic fact that the Biblical, historical, and dogmatic sections are of almost exactly equal length. The whole realm of theological knowledge is set in order and made to illustrate the fatherhood of God.

The history of the church is made to yield its warning, for in the historical process, as the author convincingly shows, the conception of sovereignty gradually displaced the idea of fatherhood, which was recovered fully only in the last century. The Biblical problem is solved by giving the first place to the sonship of Jesus, and finding for all men potential sonship, which becomes actual sonship when they accept him. The emphasis of the doctrinal section falls upon the affinity of God and man. The identification of Jesus with mankind as its head, so that he as the Son of God is the revelation of the deepest significance of the creation, is strongly and truthfully conceived. The communion of love between Father and Son, between God and man, between the infinite and the finite is presented with admirable clearness.

The book deepens to find in fatherhood a philosophy of the relationship of God to the world. One is not quite sure whether the purpose is to build together the items of philosophical knowledge, until fatherhood is seen to be the most serviceable doctrinal summary, or to deduce from fatherhood a system of doctrine. The last must prove illusory. When too much is made of the mere names Father and Son, peril is not far off. The method disrupts and socializes the Godhead into tritheism, overdoes the personalizing of the creation, and either humanizes Jesus or truncates his divinity so that he reveals the Father only by the correspondence of his sonship. Our author intends none of these things and does, perhaps, guard his statements from them. Yet he sometimes seems to forget that there are no items of knowledge in the truth of the fatherhood beyond what is in the definitions of it, and that those definitions rest upon an independent basis. For the most part he falls back upon philosophy and in this is the strength of his work.

Under the title, Reason, Faith and Authority in Christianity,† we are given the Paddock Lectures for 1901-02 before the General Theological Seminary of the Protestant Episcopal Church. Bishop Randolph (bishop of southern Virginia) has made a notable contribution to that somewhat rare literature in which theology and ecclesiasticism lose their life to find it in ideas of genuine human interest. With ample scholarship he has taken note of the literature of his subject: but this felicitous criticism and quotation are

made to set forth the author's unusual insight into the operations of the mind and his understanding of life in the modern world.

The treatment of reason is from a practical point of view. The reason of dialectics is summarily dismissed, as being outside the range of discussion, for the author proposes to find the actual support of faith. This is the practical or moral reason. Bishop Randolph has rendered an important service in showing that the religious life is grounded upon the total rational activity of the mind—an activity which pervades all movements of feeling and conscience and will. He rightly regards man as possessing an instinct for the truth, by which he arrives at correct conclusions. Whether this miscellaneous assembly of powers for reaching truth can be termed reason may be questioned; but this is what the author means. The foundation which he thus portrays is precisely that which supports faith, and just here in daring to call this rabble of instinctive judgments reason is the significance of the book. Here is no infallible reason, but a practical reason worthy on the whole of a plain man's trust.

Bishop Randolph gains an equally vital view of faith. He examines it, so to speak, in a cross section. He finds it to be the daring act or attitude of the effective man, who pushes heroically on beyond the verified, into the domain into which his reason casts its light. Faith goes beyond reason, but is summoned and supported and finally will be vindicated by reason.

In this practical system authority has a large place, which is defined in the familiar terms of history and social experience. The author has the true social feeling and is impatient with the isolating individualism of sectarian subjectivity. The social tradition brings to us the contents of faith, yet always reason—the reason of common sense, tests and appropriates the enrichment from authority. Reason, faith, and authority are blended in all rightly ordered religious experience. The catholicity of the author in recognizing the spiritual agreements of "the various Christian churches," as they appropriate the facts of the gospel history leaves nothing to be desired.

Throughout this vital and timely discussion the emphasis falls upon reason, but upon the sort of reason which is in plain men as effectively as in logicians. Faith may take the lead, authority may speak; but reason is the final arbiter. Indeed, how else could truth come into the mind except through the truth-finding faculty? Bishop Randolph has hit the mark. If the style of these lectures were clearer—chiefly in the distribution of emphasis to give perspective and beauty of form—we should have a great book for the religious life. As it is we have rich matter for serious students who seek to know why and how men actually come into the possession of a Christian faith.

Richard Lovett's biography of the famous English missionary, Thomas Chalmers, who was murdered by cannibals in New Guinea,

has reached its fourth edition in less than a year. "Tamate," as he was called, was widely known and greatly beloved in England.

### RELIGION

Agnosticism, by Robert Flint. pp. 664. Chas. Scribner's Sons. \$2.00 net.

A supplement to *Anti Theistic Theories*—the second division of the *System of Natural Theology* begun by Dr. Flint in *Theism*. Dr. Flint critically reviews all phases of agnosticism, and against them all maintains the reality of knowledge. His aim is to vindicate the knowledge of God, which, as he conceives it, rests upon the same adequate basis as the knowledge of self and of the world. He meets every form of doubt with the fundamental assertion that the knowing subject is able directly and truly to apprehend what actually and truly exists in the known object. No other writer has covered the entire field of philosophical skepticism so comprehensively as Dr. Flint in this work. He has proved himself a powerful champion of theism and religion, and yet readers who do not share his intellectual precision or accept his solution of fundamental problems will be confident that the final subtlety of agnosticism has eluded him. The hundred pages devoted to the genesis of religious belief offer delightful relief from the high metaphysical strain and frankly admit that the faith of experience has little to do with the exercise of reason which is the warrant of philosophical certainty.

Centennial of Home Missions. pp. 288. Westminster Press. \$1.00 net.

Embodies the proceedings in connection with the last meeting of the Presbyterian General Assembly. One of the best compendiums of home missions and of the part they have had in the development of the West and South; of great value to students of our national life. The men who made these addresses are leaders in the Presbyterian Church. The notable address of President Roosevelt on the same occasion is fittingly included in the volume.

The Background of Mystery, by Henry Ward Beecher. pp. 32. Pilgrim Press. 25 cents.

One of the best sermons of one of the greatest American preachers. Its eloquence is as inspiring and its life as fresh as though it were preached today.

Theism, by Borden P. Bowne. pp. 323. American Book Co.

A revision and extension of the author's former work consisting of lectures given in the New York University last year on the Deems foundation. The arguments from epistemology and metaphysics are much more fully wrought out than in the previous volume, *Philosophy of Theism*. The conclusion is that Theism is proved by nothing, but implicit in everything. The standpoint is that of modified Hegelianism. The discussion is cautious, critical and clear.

The Theology of Christ's Teaching, by Rev. John M. King, D. D. pp. 484. F. H. Revell Co. \$2.50 net.

A most conservative exposition untouched by recent critical discussion. The general survey of the four gospels without any separation of the synoptical from the Johannine reveal plainly the attitude of the book. We close the volume with our problems not only unsolved but not even indicated.

Thirsting for the Springs, by J. H. Jowett. pp. 208. A. C. Armstrong & Sons. \$1.25.

We have already reviewed these helpful, short papers on the religious life and need only call attention to their issue by an American publisher.

### FICTION

A Tar-Heel Baron, by Mabel S. C. Pelton. pp. 354. Lippincott. \$1.50.

The life of the North Carolina mountains, their scenery and the dialect of the inhabitants are reproduced artistically. The story mingles tragedy and romance and issues satisfactorily to the reader in the betrothal of a noble German baron and a lovely mountain maid. The characters are drawn with unusual skill, the style is clear and natural, and the point of view, although the author is a

\* The Fatherhood of God in Christian Truth and Life, by J. Scott Lidgett. pp. 427. Chas. Scribner's Sons, Imported. \$3.00 net.

† Reason, Faith and Authority in Christianity, by Alfred Magill Randolph, D. D., LL. D. pp. 272. Thos. Whittaker. \$1.20 net.



Bostonian, is distinctly and completely Southern.

*In the Garden of Charity*, by Basil King. pp. 320. Harper & Bros. \$1.50.

An impressive tale of the submission of an undisciplined nature to an equally deep but better controlled personality. It relates how two of the many wives of a worthless polygamist came into association and, through the self-conquest of one of them, into loving companionship. With a literary skill far above the average and a theme far out of the ordinary, Mr. King has written a book that its readers will remember for a long time.

*Dwellers in the Mist*, by Norman Maclean. pp. 284. F. H. Revell Co. \$1.25.

Sketches of life in the Hebrides. Simple pictures of rugged men and lonely women in a far-off land. If Ian MacLaren had not written of Drumtochty and its ways these sketches would be valued more, for they seem to be imitations of the greater book, with most of its pathos and much of its humor lacking. But there is a touch of grotesqueness that is akin to humor in making the Higher Criticism a bone of contention among folk who could have known little of its meaning.

*From a Thatched Cottage*, by Eleanor G. Hayden. pp. 308. T. Y. Crowell & Co. \$1.50.

A sad story, revealing the coarseness and brutality of English country life among the lower classes, yet with a pathos in the sadness which appeals to human sympathy and a humor which relieves and at times illumines the gloomy shadows enwrapping many of the scenes. The story would be more effective if it had fewer characters. Such realism is possible only in an author who has lived among the people she describes and could appreciate the virtues hidden by their ignorance and poverty.

*In Piccadilly*, by Benj. Swift. pp. 264. G. P. Putnam's Sons. \$1.00.

An unsuccessful attempt to depict the social life of London, resulting in a confused medley of characters of the higher and lower grades of society, who variously appreciate, misunderstand and distress one another in love, jealousy and stratagem till two of them are killed and others are left to suffer.

*Kent Fort Manor*, by W. H. Babcock. pp. 393. H. T. Coates Co., Philadelphia.

Clumsily and carelessly written. The material, which relates to the times of the Civil War in Maryland, is of more than ordinary interest, and the book will find readers despite its lack of clearness and bad proof-reading.

*Discords*, by Anna Alice Chapin. pp. 208. Pelham Press, New York. \$1.50.

#### MISCELLANEOUS

*The Mystery of Sleep*, by John Bigelow, LL.D. pp. 216. Harper & Bros. \$1.50.

A singularly convincing argument on the spiritual influence of sleep. Dr. Bigelow brings before us an imposing collection of important events initiated during sleep from those recorded in the Bible to those of modern history, from the dream of Cicero to that of Agassiz. He regards lunacy as a providential interruption of degenerating tendencies. Insanity, like sleep, detaches its victim from the phenomenal world. The next to the last chapter treats of our duty, as modified by the view of this book, to these mental unfortunates. There is not an unprofitable page, and the reasonableness of this scientist and mystic is delightful.

*Augustus Caesar*, by John B. Firth. pp. 371. G. P. Putnam's Sons. \$1.50.

In the *Heroes of the Nations* series, this volume really becomes a sequel to the earlier one on Julius Caesar, overlapping also the one on Cicero. The author considers his character "the puzzle of antiquity," and claims that for this reason no biography has appeared in English. The historical background is preserved for us, and by the author's sharp delineation of the emperor we understand how the unity of the Roman world, east and west was first realized.

*Greek and Roman Stoicism and Some of Its Disciples*, by Chas. H. Stanley Davis, M.D., Ph.D. pp. 269. Herbert B. Turner, Boston. \$1.40 net.

From a popularization of Semitic and Egyptian studies this author now turns to ancient philosophy. To some extent it is a *résumé* of the discussions of Caird, Vignoli and Menzies. The indelibility of the mark of Greek

culture on Christianity is the keynote. The author has read and quotes a large number of books dealing with his general subject and these quotations with appended selections from the philosophers comprise more than half of the volume. The editorial work is critical and scholarly.

*The Story of Alchemy*, by M. M. Pattison Muir. pp. 185. D. Appleton & Co. 35 cents net.

A number of the series called *The Library of Useful Stories*. Mr. Muir takes up the history of the attempt to transmute metals

and traces its beginnings and its principles, with a final chapter of comparison and contrast between alchemy and chemistry. It is an interesting record of a blind search. There are added a number of good illustrations reproduced from old prints.

*10,000 Words often Mispronounced*, by Wm. H. F. Phye. pp. 680. G. P. Putnam's Sons. \$1.00 net.

Many persons who examine this book will be surprised to find how many words they habitually mispronounce. This new edition adds 3,000 words to the former edition.

## Bits from New Books

### The Secret of Happiness

Few persons realize how much of their happiness, such as it is, is dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves. Happiness comes most to persons who seek her least, and think least about her. It is not an object to be sought; it is a statement to be induced. It must follow and not lead. It must overtake you, and not you it. How important is health to happiness, yet the best promoter of health is something to do.—*From Burroughs's Literary Values* (Houghton, Mifflin).

### An Idea For Stocking Menders

If my children wore stockin's an' got as many holes in 'em as he does, I'd work button-holes in 'em at the start for the toes to come through.—*From Rice's Lovey Mary* (Century).

### No Bargaining With God

"I try to keep my faith from breaking down, but it ain't easy. The Lord hasn't acted with me as I expected him to do."

"Oh, but you can't make a contract wi' him as if he was a carpenter," Jonas argued. "You can't say, 'If you does a given job in a given time, I'll own up as you're not a raskill. That ain't religion.'—*From King's In The Garden of Charity* (Harper's).

### What Parents May Enjoy

One of the happy privileges of parenthood, if only parents would realize it, is to re-habit with their children the literary world of childhood; to follow with them once more Alice's tracks through Wonderland, the world behind the looking-glass; to set sail with Jason and coast with Ulysses; to strive with fleet Atalanta; to quail before the geni with Aladdin; to soar on the roc's back with Sinbad. . . . These imaginative presences exert their greatest influence, not in the discounting formality of the schoolroom reading or discussion, but in the home circle. Out them out of the real life of the home and they will seldom gain fullness of being in the schoolroom; and without them as household presences, the real world can never be for the child the rich world of wonder, surprise and sweet mystery, the world of heroic possibility and beckoning romance that it might have been.—*From Chubb's Teaching of English* (Macmillan).

### A Yankee Invention

"By Jove, you know!" he cried, "but they're clever, these Yankees! Fancy sleeping in the back side of a chest of drawers, with a mirror under you!"—*From Forman's Journeys End* (Doubleday, Page).

### Her Opinion of Renan

"Yes," said Ursula, "he has sprinkled the Holy Land with rosewater. It is perfectly of a piece with the idea of presenting the

Saviour of the world under the aspect of a *garçon d'esprit* 'qui a inventé ce genre délicieux des paraboles.' This, also, no doubt, has the merit of originality. As you say, nobody ever did it before, and I sincerely hope nobody ever will do it again. Saint Peter denied our Lord, but it was reserved to Monsieur Renan to patronize him."—*From Sartoris's Week in a French Country House* (Macmillan).

### A Poet's Breakfast

I ate a raw egg this morning. For yesterday I let the fire go out five times and gave up my breakfast rather than start a sixth. I wanted to save time. I thought it would be egg just the same; but I record it for future generations of poets, that the experiment is not a success. You taste raw egg all day.—*From the Journal of Arthur Stirling* (Appleton).

### A Daily Question

In our life in the world, in our business, pleasures, ambitions, do we not hear the question put to us, "Barabbas or Jesus?" Life is a perpetual interrogation.—*From Lillenthal's Some Actors in Our Lord's Passion* (Whittaker).

### Woman as a Stimulus

With a man of my temperament a crowd is a real inspiration. When every one is talking and shouting around me, or to me, even, my mind works at its best. "But," he added solemnly, "it must be a crowd of men. I can't abide a crowd of women."

"They chatter so," she assented. "I can't either."

"But I find that the companionship of one intelligent, sympathetic woman is as much of a stimulus as a lot of men."—*From Norris's The Pit* (Doubleday, Page).

### The Emperor Akbar's Experiment

His experimental spirit was displayed in the way he endeavored to ascertain the natural religion of the untaught child. He separated a score of hapless babies from their mothers, and shut them up in a house where none might speak to them, in order to see what faith they would evolve. After three or four years the children were let out, and they came forth—dumb.—*From Lane-Poole's Medieval India* (Putnam's).

### Wealth in our Forests

So large is the money value resulting from the mere conversion of the products of our woodlands that it equals at present annually a two per cent. dividend on the entire wealth of the nation (\$65,000,000,000, according to the census in 1890). This dividend, to be sure, is unfortunately largely paid, not from surplusage, but from capital stock, and a future generation will have to make good the deficiency.—*From Fernow's Economics of Forestry* (Crowell).

## Uncle Sam's Most Popular Service

Its Extent, Its Value, and How It Might Be Further Improved

By J. H. TEWKESBURY

The post office facilities offered by our Government put at the disposal of the humblest citizen in the most remote hamlet a means of communication with the country and the world by the payment of a few cents which the most powerful monarch in the world five hundred years ago could not have commanded. The Post Office Department employs an army larger than that of the War and Navy Departments combined; expends in conducting its business over \$124,000,000 per year; collects nearly that amount from the public in stamps and money order fees, the service being now almost self-sustaining, and would be quite so but for the rapid extension of the rural delivery system. All this is in the interest of the better diffusion of knowledge, freer intercommunication and of everything which makes for a higher and better civilization.

But having already done so much and seen such good resulting from it, it seems a pity that Uncle Sam does not now do a little more for the convenience of his rapidly growing family. Here are a few things we wish he might see his way clear to do soon:

1. Reduce the rate of postage on miscellaneous merchandise, including books, from the present high rate of sixteen cents and eight cents respectively to a price something like that prevailing under the parcels post system in European countries, which is about four cents per pound. The present limit of weight is four pounds. In other countries it is about seventeen pounds. At present the cost of transporting goods is much less by express than by mail, except in small quantities or for long distances. If a lower rate prevailed, much business now done by express would of course be done by mail, to the great convenience of the public, for there are only about 9,000 express offices in the country, while there are nearly 80,000 post offices. Express companies do not deliver outside of a limited section. Letter carriers go everywhere, and would deliver small packages and leave notices in the case of large parcels, saving time as well as money for thousands of people.

2. Reduce postage on letters and parcels to foreign countries, as has already been recommended by the Postmaster-General.

3. Provide some cheap, safe method for transmitting small sums by mail. The "post check system" recently under consideration by a committee in Congress seems to have many advantages, and a minority in the committee favors its adoption, but a majority voted against it. Money orders are good for large sums, but it takes too much time to procure them and the fee is too large to warrant their use in remittances of \$1 or less. Now that fractional currency has been abolished, there is nothing except postage stamps which can be used for remitting small amounts, and the use of stamps is vexatious and often costly to the receiver. The post check plan provided a sort of currency which could be transformed into a check by endorsing and affixing a stamp. Something of the sort is greatly needed.

4. Repeal some of the absurd rules now governing second-class mail matter, that is, periodical publications. For example, papers issued less often than weekly may now be mailed at the same rates as others to distant points, but must pay a cent per copy when mailed to subscribers in the town where the paper is published. One thousand papers can be sent 3,000 miles for perhaps \$1. The same number of papers sent to people only a few blocks distant would cost \$10. On small, low-priced publications, like missionary papers, etc., the postage frequently equals or exceeds the amount received for the subscriptions.

Why such a rule remains in force after attention has repeatedly been called to its injustice has never, so far as we know, been explained. On the other hand, certain local papers are mailed within the county without the payment of any postage whatever; why, nobody knows.

5. Insist on as low rates from the railroad companies for carrying mail matter as they make to express companies for carrying express matter on the same trains. This would result, if reports be true, in the saving of hundreds of thousands of dollars annually to the Government, and go far toward making up for the reductions above suggested. There may have been times in the past when a subsidy to the railroads in the form of a fat mail contract was defensible, but it is certainly unnecessary now.

6. Establish postal savings banks, as has been done in several European countries, so that the common people everywhere may not only be provided with safe and convenient places for depositing their savings, but may become holders of Government securities as well as the millionaires, receiving interest on their deposits and being sure of getting their money when they need it.

It is doubtful if the present postal deficit would be increased by carrying out the above suggestions. There would be an immense increase of postal business, but conducted as above suggested it would be, for the most part, profitable business. Previous reductions in price and extensions of service have proved not only popular, but in the long run profitable, although the department has never been administered primarily for profit, and never should be.

As an instance of the strange reasoning of the post office officials, Mr. E. C. Madden, third assistant Postmaster-General, has recently recommended in his annual report that all periodicals published less frequently than weekly be charged four times the present amount of postage. There is little probability, we are glad to say, that such an unfair rule will ever be adopted. Mr. Madden admits that it is sound public policy to transport newspapers at present rates, even though that rate be low. But he argues that monthly magazines, quarterlies, etc., belong in an entirely different class. Just why the *Century* magazine, *Harper's*, *McClure's* and others should be charged four times as much as the *Ladies' Home Journal* or the *Youth's Companion* we do not see. The *Review of Reviews*, for instance, is a news periodical of the first class, though published monthly. Many weeklies of large circulation are simply story papers, absolutely devoid of news features. While magazines at \$3 or \$4 per year, and immensely profitable because of their enormous advertising patronage, might, perhaps, stand the proposed increase, the case is otherwise with Sunday school and missionary periodicals. These are mostly issued at low rates and postage on them is quite an item. By way of illustration, the Pilgrim Press mails two or three tons of Sunday school periodicals daily during the busy season. The proposed increase would mean an extra charge of \$60 to \$75 a day, and would necessitate a higher price on the entire line or a heavy loss to the publishers. Why an ostensible regard for public welfare should suggest a ruling bearing with greatest severity on a class of periodicals which are religious, benevolent or missionary in their aim we do not know, but it seems to show a strange attitude of mind on the part of certain officials.

Only good and great matter makes a good and great style.—*Horace Bushnell.*

## Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

### Out of Doors

A wash of green is over all the bare branches of the trees, hedges of forsythia have flamed into color, the fresh lawns are dimpled with crocuses and tulips. The great white magnolia tree in Franklin Square cuts the blue sky like a cameo, every petal in the myriads of blossoms is an exquisitely carved shell poised in an ocean of ether; enough have floated to earth to make a white carpet. Seen through the filmy lacework of neighboring trees the whole seems like one of nature's purest love tokens in pledge of a coming summer. People are following the trolley lines into the country, taking to golf and roaming the southern hillsides for hepatica and arbutus.

### Taxation without Representation

Congress provided for the erection of a large building in the vicinity of the Capitol, that is really an addition to the House, as it is to be used for the committees. These, the new War College, the new building for the Department of Agriculture, the Hall of Records to be put up, and several other buildings make an expenditure of something of \$25,000,000 in public works in the district within the next two or three years, and insure prosperous times for Washington. Little by little the burden of taxation upon the citizens increases, and every piece of property purchased by the Government for buildings takes so much from the revenue producing area. Government charges the district with items she thinks it unjust for her to pay, as the maintenance of the Zoo and the cost of street extension, and omits matters necessary to her safety and progress, such as an adequate police force and permission to issue bonds. Long ago she learned that there is no help for it, and the best policy is to submit in as polite a manner as possible.

Last year a personal property tax was levied upon the citizens, and now the worthy senators and representatives who fathered the bill are crying out when called upon to render an account of their own household gods. Shall we pay a tax upon our goods in Boston and Milwaukee, they say, and then when they are transported to Washington pay another upon the same? Or having several homes must we pay for rugs and mahogany in each? Now the meek and humble citizen almost smiles aloud at the irate legislator caught in his own net.

### Congregational Matters

At the recent annual meeting of the Congregational Club Rev. John L. Ewell, D. D., was re-elected president, and the speeches were of a high order and kept strictly to time. Mr. Woodward of this city read a thoughtful paper upon Our Duty to Our Country. Dr. C. J. Ryder told of work among the Highlanders, and Dr. Harlan P. Beach sketched the situation in China. Dr. Teunis Hamlin, in a speech of five minutes upon Our Duty to the World, took his audience with him to the mount of inspiration.

For the first time in its history the First Congregational Church is free from debt. The very last bond that has been carried since the church was built more than thirty years ago was canceled three weeks ago. The following Sunday Dr. Newman preached a sermon upon the event, which marks such an era in its history. By a happy accident Gen. O. O. Howard was present, and the pastor asked him to supplement what he has said. The general felt that the work of the church had vindicated his own acts in connection with it. He said that when Howard University took those bonds no irreligious man in Washington thought they ever would be paid, and that when he himself was under investigation Senator Hoar said, "Would that all were altogether such as thou art, except those bonds."



Now, after all these long years, every debt of the original \$66,000 has been paid, and the people, the pastor and every one who has ever had any connection with this church is glad. A generation ago, when General Howard was going about among the churches to get funds for the building, a little church in a hamlet in Maine sent \$1.75. Some years later the Washington church sent it \$75 as a donation for their new church. It is a good example of the way in which investments in this First Church of our denomination at the capital have paid.

Just before leaving for the Philippines, Gen. Leonard Wood was good enough to give an evening to the Men's Club at the Mt. Pleasant Congregational Church, making an address upon the work of the United States in Cuba.

#### An Informal Talk by the President

The President considers the subject of forestry so important that the other evening he broke his rule of making no speeches in Washington, and read a paper before an informal company of men interested in the subject at the home of Mr. Gifford Pinchot, chief of the Bureau of Forestry. The manuscript will be published in full in *Forestry and Irrigation*, and might well be sent out as a public document. After the events of the last two years Washington does not enjoy loaning the President to the country at large. The details of his Western trip have been published with minuteness, but he is known to be sufficiently independent to vary them at will.

### Easter Offering

BY LULU WHELDON MITCHELL

Deep in my soul my love for Thee, unstirred,  
Lay wrapped in silence long, unfruitful years.  
Till Sorrow spoke, and through slow-falling  
tears,

The sepulchre was opened at the word—

"I am the Resurrection." Long deferred,  
Meager and mean, the gifts I bring Thee;  
here's

Only myself, beset with doubts and fears,  
O, from Thy tower of strength my weakness  
gird,

Thou knowest how in trouble's strait I grew  
To comprehension of Thy graciousness.

Lo, the fresh blossoms of a faith made new,  
Rise from the mold of past forgetfulness,  
My Easter offering, wet with the dew  
Of penitential tears—take Thou, and bless.

### The Church Prayer Meeting

Topic, April 12-13. The Victorious Christ:  
and Our Risen Life.

The story of the resurrection. John 20: 1-20.  
Our life with the Risen Christ. Col. 3: 1-17.

[For prayer meeting editorial see page 512.]

A special evangelistic campaign in Osaka, Japan, will be kept up during the continuance of the great Imperial Japanese exhibition begun March 1. A building has been erected near the exposition. Half hour meetings are held there almost continuously day and evening. For the present, evangelist Kimura, who was trained in the Moody school and is not inappropriately named the Moody of Japan, has charge of the movement, and he is the right man. He announces beforehand that the hall will be cleared at the end of a half hour to allow others to enter, and he shakes any speaker by the coat tails who dares overrun the fifteen minutes allotted him. A record is kept of visitors, and opportunity provided for personal interviews. On the first day 1,700 people attended the little meetings and heard the gospel message. All missions unite in sustaining this work. It is the most dramatic form of Christian service on a large scale that the year in Japan is witnessing.

### Closet and Altar

*Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death.*

Have you ever stopped to think that the most necessary thing in this world was Christ's resurrection? He could not be holden of death. A great many other things could be dropped out of human history. Caesar and all his conquests, the Roman Empire and all that flowed from it; the Reformation; you can drop anything else out of history except the resurrection of Christ.—Robert E. Speer.

Easter makes memory a prophet and sorrow a song.—Newman Symth.

Oh, thought and word and deed!  
Oh, unforgotten things,  
Gone out of all the springs;  
The quest, the dream, the creed!  
Gone out of all the lands,  
And yet safe in God's hands;  
For shall the dull herbs live again,  
And not the sons of men?

—Lizette Woodworth Reese.

Take with you the joy of Easter to the home, and make that home bright with more unselfish love, more hearty service; take it into your work, and do all in the name of the Lord Jesus; take it to your heart, and let that heart rise anew on Easter wings to a higher, a gladder, a fuller life; take it to the dear grave-side and say there the two words, "Jesus lives!" and find in them the secret of calm expectation, the hope of eternal reunion.—John Ellerton.

How did the Lord keep Easter? With his own!

Back to meet Mary where she grieved alone,  
With face and mien all tenderly the same,  
Unto the very sepulchre He came.

—A. D. T. Whitney.

The risen Christ is among us and leads us to victory.—James Mills Thoburn.

Christ's resurrection is the cause, the earnest, the guarantee and the emblem of the rising of all his people. Let them, therefore, go to their graves as to their beds, resting their flesh among the clouds as they now do upon their couches.—C. H. Spurgeon.

He who loves not, lives not; he who lives by the Life cannot die.—Raymond Lull.

Out of glad hearts we bring Thee praise, O Christ, that Thou hast died and risen again to be our life and hope. Help us to die to sin, that we may live to Thee and have Thy likeness as our heart's desire. We thank Thee for the promise of Thy reign in every willing heart, the certain glory of Thy kingdom and the final triumph of God's love for men. Forgive our many sins against Thy patient love and grant us power for service that we may be one with Thee in work and hope. May our lives show forth the glory of the risen life in an abounding and victorious joy, over which death and the fear of death can have no more dominion. Because we are risen with Thee, help us to cease from sin and to live to Thee in faith and love forevermore. Amen.

### The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

April 12, Easter Sunday.—1 Cor. 15: 20-28, 50-53.

What wide horizons by the empty tomb! Remember that the offering of the first fruits was part of the Jewish ceremonial law. The risen Christ fulfills it by offering himself to the Father. When all is perfected, all will be offered. Through the whole passage runs the thought of Christ's continuing work. The Father has committed it to him, he will at last present it to the Father. Never let your thought separate Christ from his people, or introduce the idea of stagnation into the rest of the risen life with him.

April 13. The Sign of Nineveh.—Jonah 3: 1-10.

With many people interest in the book of Jonah is swallowed up by the great fish and never gets to this splendid picture of the repentance of a great city or the vindication of God's mercy. But for these the poem was written—all else is preparatory and incidental. God loves to be merciful, the book declares—in protest, perhaps, against the seeming harshness, narrowness and arbitrary phrasing of official teaching.

April 14. The Sign of the Queen of the South.—1 Kings 10: 1-10.

The South is Arabia Felix. Of its monarchs we know only this queen who came to Solomon to hear of wisdom. It is not learning which Jesus claims, but wisdom, which is both grander and more attainable. Note the methods and the fruits of wisdom [James 3: 13-18], the unwilling testimony of the Jews and the source of Christ's wisdom [John 7: 14-18]. This wisdom is within our reach.

April 15. The Enemy Sowing Tares.—Matt. 13: 24-30, 36-43.

The parable rebukes impatience. How easy to think that we could set things right if we had the chance! and upon what intolerable self-conceit that feeling rests! The tares are like the wheat, the enemy pays godliness the compliment of imitation. The waste of the city was burned. Fire is the cleansing element by which all things are to be tested. [1 Cor. 3: 13; Mal. 3: 3.] What a terrible picture of remorse for evil deeds and lost opportunities! This is plain speaking and must not be glossed over or explained away. But note that the suffering comes out of the heart—as the evil did.

April 16. The Treasure Hid in the Field.—Matt. 13: 44; Prov. 2: 1-5.

The earth was a common bank of deposit in old days. Men buried treasure, which they often did not return to find. Make the pictures—the treasure seeker, the discovery, the apparent recklessness of sale, the buying of the field, the digging up the treasure. It took no less than all that he had; but it was worth while. But note that it was the seeking man who found.

April 17. The Pearl of Great Price.—Matt. 13: 45; Prov. 3: 11-18.

This too is a seeker of the best who gladly pays the price by giving all. Happy is the man to whom delight in Christ is the one necessary thing.

April 18. The Net.—Matt. 13: 47-53.

Spoken to fishermen and vivid to their experience. Note the parallels with the parable of the tares. But do not force the interpretation in small details. The parable is a suggestion and not a definition. There will be strange reversals of judgment in that final settlement. Some we think bad will be found good. Some we admire will be cast out. But Christ is both judge and test. None who come to him will be rejected in the choosing for the kingdom. But how dare we judge men's hearts as if we knew!

## Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; C. R. Seymour, D. D., Bennington; Evan Thomas, Essex Junction; C. H. Smith, Pittsford

### The Turn of the Tide

BY SECRETARY JOHN M. COMSTOCK

The annual statistics of the Vermont churches were forwarded to Secretary Anderson March 7. The one missing church has hardly more than a nominal life, and its absence will not affect the general result. For four years past each year has shown a decrease of membership, but the tide has turned and the number now reported, 21,775, is a gain of 103 over last year. The gain ought to be greater, as additions (1,076) exceed removals (909) by 167; but most of this discrepancy is accounted for by the sudden discovery of one church that it had been reporting a membership greater by 62 than the facts justified. That additions on confession, 651, are more than for any of the past five years gives cause for congratulation and hope. Especially is this so when we consider that the forward movement set on foot by the last convention, the aim of which is broadly evangelistic and which has been vigorously pressed in many parts of the state, was begun too late to affect these figures. Another year can hardly fail to show a greater advance.

The steady increase of the absentee list, which has now risen to 5,016, or 23 per cent. of the total membership, shows the actual gain in working force to be not quite so large as would at first appear, and calls renewed attention to the ever-present problem of the absent member.

Only 28 churches of the 210 have pastors installed by council, and in five of these "recognition" rather than "installation" is the proper term. Only two installing councils were held during the year past. The number of vacant churches, however, is appreciably less than a year ago.

The Sunday school membership is 19,141, a gain of 619. This gain, however, largely results from the new ruling, by which scholars in the Home Department are included in the total.

The membership of young people's societies, which include a few not now bearing the Christian Endeavor name, has decreased in the year from 6,333 to 6,117,\* while the number of societies has increased from 159 to 163. The strength of Christian Endeavor in Vermont is now mainly in the smaller towns, while in not a few cities and larger towns the society has either been disbanded or is recognized as inadequate in its results. These facts are patent, while not all may agree on the causes or the remedy.

An increase of \$9,282 in home expenditures (\$217,646) would seem to indicate financial prosperity, but a decrease of \$1,267 in benevolences (\$46,424) does not afford equal satisfaction. On the whole, however, the annalist thanks God and is hopeful for the morrow.

### Pastoral Changes

The religious forces of Vermont suffer a serious loss in the departure of Rev. J. H. Reid, five years pastor at Bellows Falls. During his ministry the membership steadily increased, and substantial progress has been made along various lines of Christian work. Mr. Reid is a strong preacher, with broad views of the scope of the Christian ministry. He was interested in denominational work throughout the state, and was one of the most earnest and active supporters of the prohibitory law. His ministerial brethren and host of friends will regret his withdrawal from the pastorate, but wish him success in the journalistic field. He will have editorial charge of a weekly at Walden, a thriving village of 3,000 inhabitants in south-eastern New York.

The new pastor at Chelsea is Rev. Herbert J. Wyckoff, recently of Springfield, Mass. Yale graduated him in 1892, after which he studied law. Graduating from Yale Seminary in 1898; his first pastorate was in Fayette, Io., whence he went to Topsfield in 1900. His work among young people has been noticeably successful. He is fifth in a direct line of ministers, and his father has been pastor at North Woodbury, Ct., since 1871.

Bethel has promptly filled the vacancy caused by the acceptance of a call to Barton by Rev. Wilmond A. Warner by extending one to Rev. J. L. Long.

\* Reports received by the United Society of Christian Endeavor direct from the societies show 203 more members than are reported here, making the net loss in membership but thirteen.

The latter has held several successful Methodist pastorates in the state, his present one at Tinmouth having covered four years. He has been one of the most effective speakers for the Anti-Saloon League. He now follows the example of many noted men in his denomination and becomes a full-fledged Congregationalist.

### Endeavor in Motion

The recent annual county convention of Endeavorers at Bennington was more than usually enlivening by reason of changes in idea and plan evinced by local reports. One society had dropped the name Endeavor, reorganized without a pledge and given, in consequence, signs of fresh interest and larger life. Another had ceased to hold other than business meetings, having merged its strength in the regular church services. Still another had assumed the entire financial responsibility for its little church in the hills. Apparently because of these changes the attention of delegates was the more eagerly given to addresses upon Bible study, education in missions, caring for Juniors and especially such enlargement of the scope of enterprise as would include all young people. The value of inevitable changes in method was set forth before a large and miscellaneous audience. Rev. G. W. C. Hill, in presenting the greetings of the Rutland Union, regarded the evolutionary process of Endeavor as significant of better ideals of Christian living and working among our young folk. Rev. Charles McKensie, believing in organization as marking the advance in method by which force finds its opportunity, emphasized the power behind and within all forms to be personal, and illustrated the effectiveness of the individual's appeal to the individual.

C. R. S.

### For the Higher Life

All lovers of the intellectual and spiritual rejoice in the rapid increase of libraries in the state. Many of these represent large outlay of money, and in nearly all cases the building is one of the most beautiful in the village or city.

Burlington, already possessor of many fine buildings, is soon to have a \$50,000 Carnegie library. The building will be centrally located and of great beauty of design. The gift is conditioned on an annual appropriation by the city of \$5,000 for the support of the library, which will insure an equipment fully in keeping with the building.

Randolph has just dedicated a \$25,000 library building. It is the gift of Col. R. J. Kimball, a prominent New York banker, though a resident of Randolph, and a generous supporter of the Vermont religious and educational institutions. He is also a trustee of the University of Vermont and has established perpetual scholarships in the university and also at Amherst. President Buckham of the university was principal speaker at the dedication of the library.

Three years ago the women of Lyndon formed a club to raise money for a library. Their zealous and successful efforts have received substantial encouragement through a gift of \$5,000 from their fellow-townsmen, Mr. I. W. Sanborn. It is hoped that this good example will be followed by others and that in the near future Lyndon may enjoy adequate library privileges.

ESSEX.

### Spiritual Harvests

Among results of special meetings held in connection with the Forward Movement, numerous conversions and some large gatherings are reported. The largest was in Jeffersonville, where Rev. H. C. Howard has faithfully sowed the seed for ten years. At the March communion he received 50 members, 47 on confession of faith. Nearly as many more expressed an interest during the meetings, in which he was assisted by Mrs. Lasher and later by the evangelist, Rev. Melville A. Shaver.

At West Glover Rev. S. L. Vincent was assisted by his brethren in the association, chiefly by Rev. Thomas Hall of Island Pond, and between thirty and forty expressed an interest, some of whom have already united with the church. At Westfield in the same county Rev. A. B. Peebles was aided by Rev. E. P. Treat of Iraaburgh and 17 could be counted to stand firmly as active Christians.

In Franklin County Miss Auman assisted several

pastors in turn, and in the first five churches visited during the first quarter of the year there were thirty-three positive decisions. Union services of all the churches were held in West Rutland, and aid was given in the meetings by outside pastors. At Springfield the pastor, Rev. A. C. Ferlin, was helped by Rev. G. H. Beard of Burlington. C. H. M.

### Work for Men in the Suffolk South

The special movement among the churches of this conference during the last few months has been in the direction of work for and among men. The Pilgrim Fraternal Association, perhaps the oldest men's organization connected with our churches, has just been celebrating an anniversary at Pilgrim Church, Dorchester, with a banquet and invited guests, including the president of the new Federation of Men's Clubs.

The old Second has formed what is known as a Men's Baraca Class, which meets every Sunday at twelve in the vestry. Vocal and instrumental music, devotional exercises, and a twenty-minute talk on a Bible theme make an hour of pleasure and profit. Week-night socials, entertainments and practical talks by interesting speakers are anticipated at intervals during the year. Men over eighteen are eligible to membership. "Our endeavor," says the prospectus, "is to teach that the Christian religion is the only medium by which true success in life is attained, and that Christianity only is acceptable to our Heavenly Father."

A new Men's League held its first regular meeting at Harvard Church last Sunday. Like the Baraca Class, its members are resident men over eighteen. Its purpose as set forth in its by-laws is "to promote more general and intelligent co-operation of the men of the community in the affairs of the church." It is intended primarily to be a medium of information and conference in regard to the welfare of the church, material and spiritual; and secondarily, to promote acquaintance and sociability. Monthly meetings are to be held on Sunday afternoons, and occasional social events on week day evenings.

At a meeting held at Second Church about a month ago a movement was inaugurated which is to result in forming a branch of the Young Men's Christian Association in that new and important center of population known as New Dorchester.

Rev. E. H. Rudd and the Men's Club of the church in Dedham are to entertain the first regular meeting of the New England Federation of Men's Organizations some time in May. Mr. Rudd is an officer of the Federation, and his was one of the first organizations to pay for membership in the larger body.

One or two other church's of the conference have organized, or are planning to do so, a similar movement among men. There seems to have been no concerted action, but each has sprung up naturally in response to a local need. The plan and method vary with the differing problems and direct purposes, but all have the same general aim, and the spontaneity of the movement is plainly a sign of the times.

B.

### Connecticut Valley Migrations

The valley pastorates have not been subjected to such a violent upheaval as has befallen the Greylock region of late, but it's a wise divine who knows all his neighbors, even here. We are profiting from the upheaval aforesaid by the coming of Rev. Willis H. Butler from Williamstown to Edwards Church, Northampton. Franklin Conference finds Franklin, N. Y., a good recruiting ground, having called its last two pastors successfully, to Ashfield in 1893, and now to Bernardston, where Rev. John Marsland is beginning work. Churches in the immediate vicinity of Springfield have lured four Vermont pastors within eighteen months, the most recent comer being Rev. Wilford E. Mann to Indian Orchard after five years at South Royalton, Vt.

Park Church, Springfield, has just had the unusual experience of being divorced and remarried in a day, the same council performing both ceremonies without rising. The prolonged absence of Rev. William A. Bacon in London, detained by his wife's illness, compelled his resignation. With no dissenting voice or thought the church elected Rev. John Luther Kilbon, who had been the vacation supply for five months. His acceptance followed, and on March 25 a large council dissolved one pastorate and inaugurated the other. Mr. Kilbon's paper was short, but to the point, and received hearty approbation. The installation service was of high merit. Dr. Dunning of *The Congregationalist* preached, and Sec. J. L. Barton of the



American Board offered the prayer. The welcome and charges were given by three city pastors who dwell almost within the shadow of Park Church, Rev. Messrs. Hadlock and Woodrow and Dr. Moxom. An honor man at Williams and Hartford, Mr. Kilbon comes to this, his second pastorate, well-trained not only by the schools but by ten years of editorial work for our Publishing Society. He has already won a large place in the affections of his parish, and the church has reason to expect prosperous future.

Meanwhile we are regretting the prospective loss of Rev. G. Walter Fiske, who goes, May 1, to High Street Church, Auburn, Me. For five years he has let his light shine in this valley, two years from the hills at Huntington, where he could not be hid, and three at South Hadley Falls, where his pastorate has been marked by steadily increasing prosperity. The membership roll has made a net gain of over fifty, an old debt has been canceled and the plant improved. Mr. Fiske is widely known by his little

book for catechetical classes, *The Simple Truths of Our Christian Faith*. His departure to Maine will be a real loss to the valley, but we shall hope to see him promoted again, back into our neighborhood, in a few years.

Another resignation is that of Rev. H. C. McKnight, who has been rendering steady and successful service at East Longmeadow for five years. His church roll also has increased about twenty per cent.

Unordained, but often heard in our pulpits, and surely of the apostolic succession, is Mr. William Knowles Cooper, secretary of the Springfield Y. M. C. A. A reception to Mr. and Mrs. Cooper recently, marking five years of service here, gave a large number opportunity to express their appreciation of his good work. He has magnified his office and is one of our foremost citizens. He is considering the offer of a similar position in Havana. With few men would Springfield and the valley part more reluctantly.

LONG.

mit continued residence there, puts the parish in full possession of the parsonage, the use of which had been granted him for life. He retains membership in the church, and will continue the literary work he has been prosecuting in Washington, D. C., where, with his wife and daughter, he has spent the past winter. The church responded to his decision with resolutions of regret.

WAGNER, JOHN, has closed six months' supply at Popejoy, Io., and gone East.

WHITHAM, FRANK E., recently pastor of First Ch., Ritzville, Wn., is serving Whitman College as agent in the field. He is at present in the neighborhood of Boston.

WILLIAMS, JOHN H., and wife, on the completion of ten years' service at Redlands, Cal., were granted six months' leave of absence and supplied with money to enable them to visit Europe. They sail early in May.

WYCKOFF, JAS. D., recently of Elmwood, Ill., will make his home at Carpentersville, and is available for evangelistic work or supplies.

#### Churches Organized and Recognized

COLFAX, N. D., 23 March. 14 members.

IRONDEQUOIT, N. Y., org. by covenant. 26 members.

MARION, N. D., 15 March. Nine members.

PORTAGE LAKE, ME., 23 March. Nine members.

WAURIKA, OKL., 23 March. 14 members.

#### Gifts and Bequests

BRADFORD, VT.—By the will of the late Mrs. Amanda Sawyer of Chicago, Ill., \$3,000.

GREEN, N. Y.—From estate of J. W. Jones: Congregational church, \$1,000; C. H. M. S., \$9,500.

PITTSFIELD, VT.—From a resident, Mr. Josiah Babcock, a gift of \$500, the interest to be used for church support. In case of failure to have preaching for at least one-fifth of any year, the fund is to revert to the Methodist church.

#### Material Gain

NEW SALEM, MASS.—New parsonage, costing \$2,650, freed of debt. Achievement celebrated with a housewarming tendered by Rev. A. V. House.

#### Unusual Features or Methods

BOSTON, MASS., CHARLESTOWN, First.—Fair, netting nearly \$400. Unusual features were a Memory Table, furnished by former members, and a museum of curios, priceless relics and souvenirs, including a communion service 200 years old, Whitefield's Bible and a pass given by the czar of Russia to the pastor, Rev. Peter MacQueen.

HAMILTON, ONT., First.—Rev. J. K. Unsworth is giving a series of Sunday evening teas in the lecture-room to promote the social side of church life.

#### Anniversaries

NEW YORK, N. Y., Trinity.—Seventeenth of organization. It has no debt and possesses a fund of over \$3,000. It vested its choir at Easter, 1896. After a few years, however, the arrangement, ceasing to commend itself to the majority of the choir, was dropped.

#### Dedications

DECATUR, ILL., First.—Completed edifice, March 25-29. Features were: organ recital, public reception, dedication of Sunday school rooms and of completed building, praise service.

#### March Receipts of the A. M. A.

	1902	1903
Donations,	\$16,504.49	\$11,976.81
Estates,	6,929.98	6,672.00
Tuition,	6,080.10	5,935.26
Total,	\$29,514.57	\$24,581.87
Donations,	6 mos. 1902	6 mos. 1903
Estates,	\$92,250.47	\$89,238.02
Tuition,	37,386.74	35,910.87
Total,	\$129,637.21	\$125,148.89

A decrease in donations of \$9,001.85, and a decrease in estates for current work of \$1,475.87, and an increase in tuition of \$1,548.80; net decrease, \$8,928.92.

## Record of the Week

### Calls

BICKFORD, THOS., to Stoughton, Mass. (where he has been supplying), at large increase of salary over the amount formerly paid. Accepts for two years.

BOLLER, BENJ. F., Franklin Ave. Ch., Cleveland, O., to Olivet Ch., Los Angeles, Cal. Accepts.

BRATHWAITE, EDWARD E., formerly of Yarmouth, N. S., not called to Day St. Ch., W. Somerville, Mass. He is acting as supply while completing a graduate course at Harvard.

EAVER, GEO., Silverton, Cal., to Central Ch., Dallas, Tex.

FISKE, G. WALTER, S. Hadley Falls, Mass., accepts call to High St. Ch., Auburn Me.

FURBUSH, A. CHESLEY, Freeport, Me., accepts call to Wilton.

GREENE, E. F., The Dalles, Ore., to First and Plymouth Chs., Corvallis.

HAMBLETON, IRA G., Van Cleve, Io., to Popejoy. Accepts, beginning April 12.

HATCH, DAVID P., formerly of South Ch., Lawrence, Mass., accepts call to Franklin, N. H.

HEAL, EDW. G., W. Pittston, Pa., to Gaines, N. Y.

HIRD, JOHN W., Baldwinville, Mass., to Lower Waterford and Waterford, Vt. Accepts.

HOLDEN, SAM'L, Ashland, Me., to Andover. Accepts, and is at work.

KILBOURN, JAS. K., Pewaukee, Wis., to Barnet, Vt., for a year. Accepts.

LLOYD, JOHN, Clear Lake, S. D., to Waseca, Minn. Accepts.

LONG, J. L., Meth., Timonah, Vt., to Bethel. Accepts.

MARSLAND, JOHN, Franklin, N. Y., to Barnardston, Mass. Accepts.

MULNIX, ANDREW H., E. Milton, Mass., to Faneuil Ch., Brighton. Accepts.

MYERS, NOAH J., to remain a third year at Carson City, Mich.

SCHERMERHORN, LUCIEN V., Belview, Minn., to Hopkins, Mich. Accepts, and is at work.

SPALDING, GEO. B., Jr., declines call to Fryeburg, Me., and is pursuing studies at Syracuse, N. Y.

STAUFFER, HENRY, Cuyahoga Falls, O., to Hanover St. Ch., Milwaukee, Wis. Accepts.

STEARNS, FRED B., Smith Memorial Ch., Grand Rapids, Mich., to Lawrenceburg, Ind. Accepts, taking at the same time special work in Lane Sem. and doing some evangelistic work during the fall and winter.

STRONG, DWIGHT A., Madison, O., to Highland Lake, Col., a former charge. Accepts.

TERBORGH, ISAAC, Richmond, Mich., to Watervliet. Accepts.

THOM, ALEX. A., assoc. pastor, Alexandria, Minn., to Waubay, S. D. Accepts, beginning April 5.

TINGLE, GEO. W., Moville, Io., to Amity, Mo. Declines, on account of sickness in his family.

WILLIS, J. VINCENT, Roberts, Ill., to Tonics. Accepts, and is at work.

### Ordinations and Installations

STOVER, W. B., o. Udall, Kan., March 18. Sermon, Rev. C. S. Sargent, D. D.; other parts, Rev. Messrs. H. E. Thayer, M. W. Woods, J. W. Eldred.

### Resignations

BOLLER, BENJ. F., Franklin Ave. Ch., Cleveland, O.

BREEN, S. E., Second Ch., Danbury, Ct.

BUCKHAM, JOHN W., Crombie St. Ch., Salem, Mass., to take effect July 1, after a service of more than 12 years.

CLAYTON, THOS., First Ch., Alleghany, Pa., to take effect May 1. Address unchanged, as he retires for health reasons.

CONLEY, ISAIAH B., Woolwich, Me.

DUNGAN, THOS. A., Imlay City, Mich.

FURBUSH, A. CHESLEY, Freeport, Me.

GOODHART, SIMON F., Lowell, Vt., withdraws resignation, at urgent request of his people.

HAMBLETON, IRA G., Van Cleve, Io.

HIRD, JOHN W., Baldwinville, Mass.

HOLDEN, SAM'L, Ashland, Me.

KILBOURN, JAS. K., Pewaukee, Wis.

LABSON, ANTON R., Omens and Sutton's Bay, Mich.

LLOYD, JOHN, Clear Lake, S. D.

MILLER, CHAS. G., Bethel Ch., Kansas City, Kan.

RICE, CHAS. W., Grand Blanc, Mich.

SALTMARSH, FRANK N., W. Hartford and N. Pomfret, Vt., after a five-year pastorate.

SCHERMERHORN, LUCIEN V., Belview, Minn.

SEARLES, GEO. R., Absarokee, Mont.

STAUFFER, HENRY, Cuyahoga Falls, O., after eight years' service.

STEARNS, FRED B., Smith Memorial Ch., Grand Rapids, Mich.

TINGLE, GEO. W., Moville, Io., to take effect April 1. Owing to the illness of his wife he retires from pastoral work for a time. Address Burlington, Io.

WILLIS, J. VINCENT, Roberts, Ill.

### Stated Supplies

LYON, E. C., gen'l miss'y, at Campbell, Minn.

SEARLES, GEO. R., Absarokee, Mont., at Belview and Seaforth, Minn., for a few months, with view to permanency.

### Dismissals

DANA, SAM'L H., Quincy, Ill., April 2.

GEORGE, WM. F., Westminster Ch., Kansas City, Mo., March 24.

REID, JOHN H., Bellows Falls, Vt., March 30.

### Personals

BERRY, LOUIS F., for six years assistant to Dr. A. H. Bradford at Montclair, N. J., was tendered a farewell reception March 31, as he was leaving for Wallingford, Ct., where he is to serve during the absence of Rev. J. Owen Jones. Letters and resolutions were read from the Montclair Ministerial Ass'n, from the standing committee of the church, and a purse of \$420 was given Mr. Berry.

BROAD, L. P., with Mrs. Broad covered during their winter's campaign for the H. M. Society, Minnesota, Montana, Texas, Louisiana and Alabama. April and May will see them in Georgia, Florida and Tennessee. Their services are rendered without cost to any church or H. M. Society.

MILES, THOS. M., on leaving the church in Bristol, Ct., for that at Acton, Mass., was given \$400, and Mrs. Miles \$200, in recognition of an eleven-year pastorate.

STILLSON, ALICE F., for nine years a missionary of the Am. Board in South Africa, is serving as pastoral helper at Berkeley Temple, Boston. Miss Stillson was in charge of a girls' boarding school in Natal, but as the Boer War rendered her work there impossible, she returned to America.

STREET, GEO. E., pastor emeritus of Phillips Ch., Exeter, N. H., finding that his health will not per-

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"I have used Cleveland's Powder constantly both in school-room and lecture work. I recommend it." Miss FANNIE M. FARMER, Principal Boston Cooking School.

## Easter Sacraments

BY HENRY P. SCHAUFFLER

There is a Soul Gethsemane

Where I must kneel,

A prayer which I must pray

Till I can feel

That, though the anguish reddens on my brow,

And Calvary's begun,

From Him I'll take the sacrament of Love:—

"Thy will, not mine be done."

There is a Resurrection Life

That I must share,

A tomb that I must leave;

And though I bear

The wounds which I have won upon my cross,

Transfigured, they will shine—

A sacramental pledge of Love with Faith,

To make His rising mine.

## Our Readers' Forum

## The Council Moderatorship

It seems to me that the editorial quoted from the *Broadway Tabernacle Tidings* relative to the moderatorship misses the point raised by "PLYMOUTH ROCK." The question does not seem to me so serious as it does to the writer of the editorial, but it deserves a dispassionate answer, free from all personal considerations. Certainly the editorial is correct in its statement that a man good enough and great enough to be elected moderator of the National Council deserves a respectful hearing; certainly too he might have added that Dr. Bradford deserves and always gets such a hearing. But neither the editorial from the *Tidings* nor either of the other replies that I have noticed answers the point raised by "PLYMOUTH ROCK." It seems to me that a student of our polity would be compelled to answer that the point is well taken; the Congregational churches have today no moderator. Is not this correct?

WILLIAM E. BARTON.

## What the Laymen Really Need

Many of your readers have been interested in two recent articles giving impressions and suggestions from the pews. Mr. Dahl's tramp among certain churches was helpful but lacked an intimate knowledge of the other side of the shield. The modern minister works under a handicap just as everybody else does. How serious the obstacles are in any church cannot be accurately known without long experience in his particular parish, its constituency and its environment. Besides, a Congregational pastor can only suggest; he cannot nor does he wish to command, rarely insist; yet as an expert his suggestions are often unheeded while the blame of failure falls upon him. Coming from the pulpit sometimes all aglow with desire to help, and troubled, it may be, by the lack of tact or possible thoughtlessness of good people, it is no wonder that he may appear eager to hold the stranger who is scurrying down the aisle.

As to Mr. Fearing's article entitled, *What the Laymen Really Want*, I submit if the proper question is not, *What the laymen—and the minister—really need*. It is the weakness of religious preaching and teaching today that it is not more directly concerning Christ, a Saviour for lost souls. This is what men need whatever they think in these days they want from the pulpit. I do not think the wise minister is withholding important discoveries or any well established theological progress from his congregation. He rejoices in the help of modern science, although he deprecates sometimes a noticeable lack of discrimination in determining what makes for permanent progress. I am glad to believe that there is far more evangelical preaching than appears from newspaper reports.

C. F. W.

## Motherhood

Is made happy-hood by  
healthy infant-hood.

Children that have  
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or body, eczema, sore ears,  
inflamed eyelids, rickets,  
or snuffles, should be given

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## Christian News from Everywhere

Already *The Christian* is finding fault with Rev. R. J. Campbell's orthodoxy, or lack of it. *The Christian* represents the ultra-Evangelical type of English Nonconformity.

J. E. K. Studd has succeeded the late Quintin Hogg in the presidency of the great London Polytechnic Institute. His promotion comes after eighteen years of untiring service as a subordinate to Mr. Hogg.

Russian state officials are endeavoring to lessen the number of holidays, chiefly of an ecclesiastical sort, but also some of local origin having no other basis than custom, and all of them tending to lessen the working time and earning capacity of the peasantry. The Orthodox Church clergy will co-operate in so far as the movement does not affect ecclesiastical observances.

Students in New College, Edinburgh, have recently forced the resignation of two divinity school professors whose work they deemed ineffective and not up to the standard. The students complained to the college committee. The United Presbyterian element in the new United Free Church will not tolerate the laxity which the Free Church did. Professor Flint is to retire from the chair of divinity in the University of Edinburgh, but not for the same reasons.

## Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, April 13, 10.30 A. M. Subject, An Educator's Idea of the Sunday School. Speaker, John T. Prince of State Board of Education.

**HAMPDEN ASSOCIATION**, Cooley's Hotel, Springfield, Mass., April 14.

**MIDDLESEX SOUTH CONFERENCE**, Hopkinton, Mass., April 14.

**SUFFOLK SOUTH CONFERENCE**, Dedham, Mass., April 15, 2.15 P. M.

**SUFFOLK WEST CONFERENCE**, Shawmut Church, Boston, April 15. Young People's Denominational Rally.

**WORCESTER SOUTH CONFERENCE**, Grafton, Mass., April 23.

**Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE**, Topeka, Kan., April 30-May 3.

**PACIFIC COAST CONGREGATIONAL CONGRESS**, Seattle, Wn., May 8-10.

**AMERICAN SOCIAL SCIENCE ASSOCIATION**, Boston, May 14-16.

**PRESBYTERIAN GENERAL ASSEMBLY**, Los Angeles, Cal., May 21.

**Y. M. C. A. CONFERENCE FOR COLLEGE STUDENTS**, Gearheart, Ore., May 29.

**CONGREGATIONAL HOME MISSIONARY SOCIETY**, Providence, R. I., June 2-4.

**NATIONAL EDUCATION ASSOCIATION**, Boston, Mass., July 6-10.

**NATIONAL CONVENTION OF Y. P. S. C. E.**, Denver, Col., July 9-13.

**INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE**, Silver Bay, Lake George, N. Y., July 21-31.

## SPRING STATE MEETINGS

New Jersey,	Asbury Park,	April 21-22
Missouri,	Pierce City,	May 5-6
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evansston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

## Marriages

The charge for marriage notices is twenty-five cents.

**BARSTOW-LAU**—In Brooklyn, N. Y., March 30, by Rev. Charles T. Baylis, D. D., pastor Bushwick Avenue Congregational Church, Elmer Williams Barstow of N. Middleboro, Mass., and Louise Gertrude Lau of Brooklyn.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

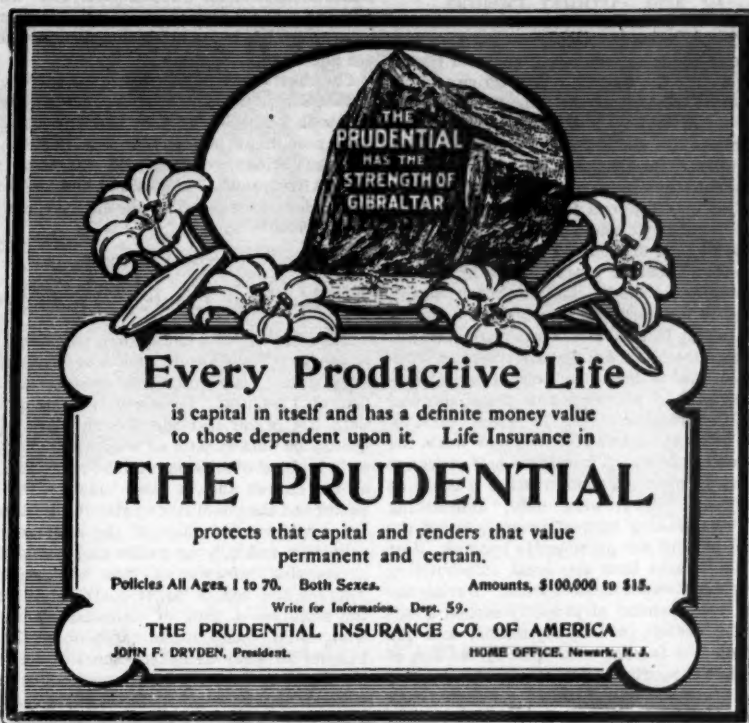
**BURGESS**—In "Broad Oak," Dedham, April 1, Mary B. Burgess, widow of Edward P. Burgess.

**POWELL**—In Grand Rapids, Mich., Rev. Isaac P. Powell.

**SANFORD**—In Milford, Kan., Feb. 12, Rev. William C. Sanford, aged 74 yrs. A graduate of Andover Seminary, he had served churches in Stockbridge and Oak Grove, Wis., Onaga, Smith Center and Milford, Kan.

**SEYMOUR**—In Boston, April 5, at the home of her brother-in-law, Samuel B. Shapleigh, Helen S. Hitchcock, widow of M. H. Seymour of Montreal. Burial at Montreal.

**SINDEN**—In Marshalltown, Io., March 27, Katharine Woodward, wife of Rev. Archibald W. Sinden, aged nearly 31 yrs. Burial at Rose Hill, Chicago.



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## In and Around Boston

### A Dividend Paying Investment

One of the most interesting fields for Christian effort in the Bay State is at Quincy Point. The establishment of the immense works of the Fore River Ship and Engine Company in the immediate vicinity has brought hundreds of families to the district in the past two years. A glance at the genesis of this church shows its peculiar qualifications for its present cosmopolitan work. It was, in 1838, first organized as a Methodist church and thus continued for more than two score years. Later, by the disbanding of a near-by Baptist church, it welcomed to its work and worship not a few of that faith. In 1883 it became Congregational. It has since been largely under the ministrations of men of Methodist ancestry and training, several of whom are now prominent and loyal Congregationalists. In recent years, despite efficient leaders and excellent work, the church ran down. Three and a half years ago it was an open question whether it could be continued. A growing debt, diminishing numbers, waning interest severely tested the small band of the persistently hopeful. Just at the darkest hour the great ship-building enterprise located in the district. During the next year transfer of property caused a surprising change in the population, and the church was further weakened by the loss of old-time supporters. But the few tenaciously held on, called and installed a talented man from Hartford. The church is now rapidly growing in membership, interest and prestige; has closed its fiscal year with money in the treasury, increased its pastor's salary and gives unmistakable promise of great usefulness and influence.

### Diamond Jubilee at Revere, Mass.

This seabornd parish began last Sunday the celebration of its seventy-fifth anniversary. Rev. Walter S. Eaton, minister since 1892, in a historical sermon recalled the organization of the society in 1828, at the house of Joseph Harris; and the erection of the meeting house in 1849. He paid tribute to his clerical predecessors, especially the last one, Rev. J. P. Bixby, to whose untiring efforts the improved house of worship is largely due; and to lay workers as well, notably David Floyd, deacon for forty-seven years. At the Endeavor service in the evening, Dr. A. H. Plumb contributed

## PRIZES TO COOKS.

**\$7,500.00 in Cash to be Distributed.**

Between now and July 1st family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooks in a contest for 735 cash prizes ranging from \$200.00 to \$5.00 offered by the Postum Cereal Co., Ltd. The winners must show improvement in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skillful cookery.

To have light, sweet bread and cakes instead of heavy, sour and indigestible things. To have no more greasy, burned or dried-out meats. To have properly made Coffee, Postum and tea. To have delicate and digestible, toothsome deserts and a table, clean, tasty and a pleasure to look upon.

And so \$7,500.00 in actual money will be spent to encourage the cooks of the country to better effort. And you housekeepers, please forever abandon the term "hired girl." Teach your cook the dignity of her profession, call her the cook.

If her duties include other service, well and good, but don't detract from her professional title by calling her the "hired girl." That term don't fit a good cook. A certificate bearing the large seal of the Postum Cereal Co., Ltd., will go to each of the 735 winners in this contest. These certificates or diplomas will be as valuable to the holders as a doctor's sheepskin is to him.

A postal card to the Cookery Dept. No. 352 of the big pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich., will bring a sheet of plainly printed rules for the contest.

remembrances of his Chelsea pastorate. This was the pioneer church in its township and gave of its life to the other churches in Chelsea and Revere.

The observance extended through the week. A men's banquet was held Wednesday evening, with addresses by Rev. Frederic Palmer and prominent laymen; and a fellowship meeting Friday evening, with addresses by Hon. Alfred S. Hall and others and remarks by resident pastors. The closing service will be held Easter Sunday.

## An Ideal for Church Treasurers

The editorial item in *The Congregationalist* recently on The Church Clerk was timely and suggestive. I am looking for an item on The Church Treasurer. He is a co-ordinate factor with the pastor and the church clerk. He should be enthusiastic as well as intelligent on the subject of missions and the benevolences of the church and in close touch with the pastor and the committee on stated collections. He should remind them of the approaching collection and aid the pastor and committee in securing information that will quicken interest and secure larger contributions for the societies—a man of financial standing, who would contribute to these objects, and himself do what he asked others to do. He should be sufficiently familiar with business methods that he would understand the reasonableness of keeping a separate bank account for the benevolences of the church and not deposit the benevolences in his personal account. One of the first steps in federation will be the federation of the local societies in the local churches and the remitting of their contributions through the church treasurer.

## A Loss to New Hampshire

Much regret is expressed in various parts of the commonwealth at the resignation of Rev. Charles S. Murkland, D. D., president of the State College of Agriculture and the Mechanic Arts. In his departure the state sustains a deep loss. He is a man of large proportions—physically, intellectually and spiritually. Possessed of a wealth of information covering many subjects, his deliverances as to college instruction, to problems of education in general, to literature and philosophy always command respect. His sympathies are strong and deep. If "the secrets of all hearts were to be disclosed," there would be revelations of many a loving ministrations received at his hand. The college is to be congratulated upon having had as its head one possessing such powers of spiritual leadership. President Murkland is nowhere more at home than in the pulpit. Not only in Durham, but throughout this state and others, his services in this particular have been largely sought.

During his ten years' connection with the college, which began with its removal from Hanover to Durham, the main recitation hall, a physical and chemical laboratory, wood and iron shops, barn, dairy-building and greenhouses have been erected, as also the experiment station, of which Dr. Murkland has been director. An agricultural building is just approaching completion. The purposes of the college, as indicated in its name, have been steadily pursued. Standards of scholarship have been gradually raised until now a high school certificate or its equivalent is required for admission to the regular courses. No better proof of the worth of the college, nor tribute to the president's service can be found than is furnished in the attainments of the graduates. Important positions in mining industries in the state and in the United States Army are being filled by them. Leading technical and agricultural establishments find here men suited to their needs.

W. S. B.

The Northfield Bible Training School graduated, March 31, nineteen pupils. The closing exercises were held at The Northfield, and the address was delivered by S. M. Sayford. The school is more and more receiving recognition for its training of Christian workers and the quality of work done improves each year.



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## Temperance

New York by legislation just passed and signed by Governor Odell has raised its income from the liquor traffic licenses fifty per cent. The liquor dealers are planning retaliatory action against the dominant party, and have decreed a decrease in the size of glasses in which liquor is served. They intend to make as large profits as formerly whatever the law making body does.

Wormwood is being cultivated to a considerable extent in Wisconsin, and is being sold in this country to makers of absinthe, the deadly drink which has done so much to ruin the modern French, and which is being used more and more in this country. An expert of the Agricultural Department, Washington, says that it will not be long before legislation prohibiting the growth of wormwood and the sale of absinthe will be called for.

Professor Benedict, Professor Atwater's assistant in the calorimeter experiments at Middletown, Ct., in his recent lecture before Wesleyan College there, on *The Scientific Aspects of Moderate Drinking*, opposed the conclusions published by Professor Atwater, and claimed that the verdict of science is strongly adverse to the use of alcohol even in moderation, and that experiments show that even the smallest dose of alcohol retards brain activity.

The next meeting of the Anti-Alcoholic Congress, made up of eminent European physicians and publicists, meets this month in Bremen, Germany. Mrs. Mary Hunt, the well-known writer on and advocate of public school instruction on temperance, will go to this congress, bearing indorsement of President Roosevelt as a representative American woman and reformer. She sailed with her secretary April 1. Mrs. Mary G. Stuckenborg of Cambridge also will go, at the request of Professor Forl.

## Roman Catholic Charities

Catholics of the archdiocese of Boston hereafter will be able through a central office in Boston to carry on their charitable and philanthropic work with more economy and better concentration of labor and money. Rev. Joseph G. Anderson has been selected to supervise the work, and will have a central office in Boston. This is in line with the policy of Archbishop Williams to place responsibility in the hands of efficient men, and build up a model administration of the various activities of the church within the archdiocese. To this end, Rev. Louis S. Walsh six years ago was given supervision of the parochial instruction, and more recently Rev. Joseph V. Tracey, D. D., was put in charge of the foreign missionary work.

## Dr. Plumb's Reminiscences

Taking as his theme Reminiscences of Forty Years in the Boston Pulpit, Dr. A. H. Plumb at the Boston Ministers' Meeting last Monday discoursed in his most genial vein on interesting and varied personal experiences in his long ministry.

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## The New Evangelism in Haverhill, Mass.

A unique and successful series of Lenten services has just closed here. Unique in bringing together four Congregational churches, the First Universalist and the Unitarian church. Unique in aim, i. e., to bring to the religious life of the city the far-reaching primary truth of Christianity as understood in the light of recent historical study, scientific investigation and philosophy of life.

The chosen leader in these services was Rev. Dr. P. S. Moxom of Springfield Mass., a man of commanding presence, abreast of the best modern scholarship. His message was remorselessly logical—clear, clean-cut and incisive in style—delivered with a genuineness which carried reproof and at the same time hope and inspiration.

Subjects of the addresses follow:

March 24, Is Religion Interesting? 26, The Primary Elements of True Religion; 27, The Necessity of Faith; 31, A Divine Friend; April 1, A Question of Faith; 2, What the Church Owes to Society.

The series was attended by leading people of the city, lawyers, bankers, doctors, teachers, men of leisure as well as men from the factories and clerks in the stores; women from the shops and factories as well as leaders in society. The attendance grew steadily from the beginning.

The service was of the simplest form—hymns, responsive reading, prayer, address, hymns, benediction. No service was over an hour long, but at the close of each a conference was held in the chapel or lecture-rooms of the churches, only those interested remaining. Here the address and questions growing out of it were discussed. There was no attempt at hedging, dodging or pious lying for "the truth's sake." These conferences were real heart-to-heart talks between persons desirous of knowing the truth and ministers desirous of speaking it without reserve. There were no questions merely for argument's sake, but a deep seriousness and hunger to know.

Questions such as these were discussed: Has dogmatism made the human aspect of the life of Jesus unreal? Have we made too much of orthodoxy of creed and too little of orthodoxy of life? Will God succeed with all men? How may we know that we have the exact words of Jesus in the gospel record? Why do not men join the church as freely as they join clubs and secret societies? What are reasonable conditions for membership in the society of the friends of Jesus? Can we believe in God as personal? Does the so-called new theology cut the nerve of missions? Is the church growing less spiritual?

There was no appeal for direct decision. Each church is to make that for itself during Holy Week. The last conference was remarkable, filling the chapel, the parlors and the ante-rooms of the North Church—many standing through the hour of heart-searching.

These services have emphasized for our city these facts: That what different denominations have in common is more important than the things which separate them; that the modern interpretation of Christ's claim upon the soul lacks nothing of the power and has many advantages over the old; that evangelistic services can be conducted on a plane of dignity, order and reverence, free from the blight of sensational emotionalism, and can claim the interest of the educated, cultured and rich as well as of the ignorant and the poor. The upper half needs the gospel as much as the lower half, and will respond to it as quickly when properly presented. These services have broadened and deepened the religious life of the city. The *Haverhill Gazette*—the leading daily in this section—has given verbatim reports of each address, thus extending the influence of the services to thousands unable to hear the preacher.

J. S. W.

Readers of Mr. Hamlin Garland's *Captain of the Gray Horse Troop*, who came to know and like the Indians "Crane's Voice," "Two Horns," "Elk" and the rest, will be glad to know that through Mr. Garland's influence President Roosevelt is bringing pressure to bear on the Indian commissioner in order that hereafter the Indians may be known on government rolls and elsewhere by their individual names, instead of by the nicknames or haphazard epithets which cowboys or soldiers have bestowed upon them. It is felt that this use of their own Indian names will be an appreciable factor in their moral development.

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### Easter Cards and Novelties

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Bring the children to see the rabbit and chicken fairyland. We have a very attractive miniature display of rabbits and chickens playing on the grass—fishing—driving, riding, etc.

Do not forget the great values in Silver Pencils.

**Sterling Silver, .925 Fine Desk Requisites.**

Pocket Lead Pencil, regular price, \$1.25. Anniversary Sale price only 50c. each.

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Reversible Pocket Pencil, regular price 75c. Anniversary Sale price only 25c.

Penholders, regular price \$1.50. Anniversary Sale price only 75c.

Also Pocket Knives, Ink Wells, Reading Glasses, Paper Cutters, Stamp Moisteners, Letter Scales, Blotters, etc., at equally low prices.

### Dress Trimmings

Street Floor—Winter St.

We are weekly receiving new designs in the fashionable Dress Trimmings and Braids. Dress Ornaments in an endless variety. Ostrich Feather and Cocque Boas, all lengths and colors, at special prices for Anniversary Sale.

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1 Lot of Genuine Hornback Alligator Chatelaine Bags, with inside pocket and chamois lining, worth \$2.50, price \$1.25.

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50 Sole Leather Dress Suit Cases, in two colors, suitable for both ladies and gentlemen, very light weight, with three brass hinges, both outside catches or straps, fine gilt locks, with extra inside shirt pocket, 24-inch size, a regular \$7.50 Suit Case for \$3.98 each.

Boston Bags in real alligator, all leather lined, our first quality bag, for this sale, 11-inch, \$3.00; 12-inch, \$3.50 each.

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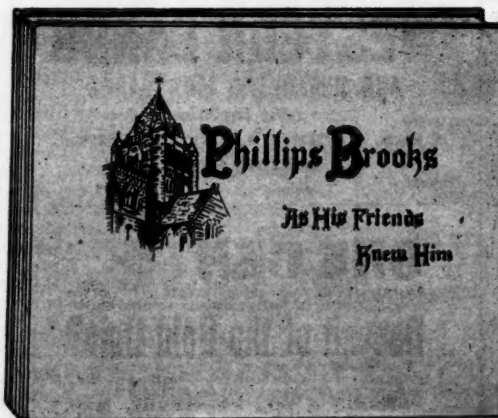
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Price 75 cents net

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Chicago



## In and Around Chicago

### Encouragement for Kingfisher and Rollins

Dr. Pearsons after careful study of the situation has offered President House of Kingfisher College, Oklahoma, \$25,000 toward an endowment provided the college will secure \$75,000 from other sources. He has encouraged Dr. W. F. Blackman, the new president of Rollins College, Florida, who was inaugurated April 2, with an offer of \$50,000 if \$150,000 are raised. Dr. Pearsons has been at Winter Park for several months, and studied its field and the demand for its work. When this endowment is secured the college will be well equipped for useful service. In looking over his gifts to various colleges Dr. Pearsons recognizes with gratitude the indispensable assistance which the Education Society has rendered year after year, quietly, wisely and patiently, and from the beginning of the life of these colleges. But for this aid they could not have lived at all.

### Another Great Business Man Gone

Within a few days of the death of N. K. Fairbank, sometimes called the Lard King, but eminent for his benevolence, his love of art and his interest in Grace Episcopal Church and St. Luke's Hospital, Gustavus F. Swift has passed away. He was at the head of the packing firm of Swift & Co. He has lived simply, has cared little for travel or for the collection of objects of art, but has found his delight in his family, his church and his work. He left seven sons and two married daughters. The business is well organized and will not suffer from the death of its founder. He will be greatly missed by the Methodist church to which he contributed constantly very large sums. But his benevolence was not confined to his denomination. No thoroughly good cause ever found him unwilling to listen to its appeals. He was one of the men who are a credit to their generation, and who render it clear that wealth does not always diminish their interest in their fellowmen. Mr. Swift was born on a farm in Sandwich, Mass., June 24, 1839. He was a typical Yankee, tall and slender, with a quaint humor—in which his family took great delight—and the simple habits of the region in which he was born.

### The Simultaneous Mission

Little has been said about this mission. It is doubtful if much will come from it. In some fields like that of West Pullman evangelistic meetings have been held for five weeks in a tabernacle especially erected, and there will probably be large additions to all the churches. In Evanston there were special services for two weeks closing with Passion Week. In the Union Park Church Dr. Berle has been speaking five nights each week on topics suited to the Lenten season. But

## WOULD YOU Blame Him?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says: "Coffee drinking had a different effect on my wife than on me; it ruined her nervous system and put her in very bad condition that way. With me my nerves seemed to be all right, but my stomach was disordered and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee."

"In a very few days the dizziness and headaches that she had suffered with more or less disappeared, and her nerves kept getting better and my dyspepsia left, now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum."

"I have had many chances to prove and have proved that Postum is far and away better for me than coffee, besides I am well now and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

these services and others like them in our churches have nothing to do with services in the churches of other denominations and can in no way be said to be the result of a simultaneous mission.

### The Moody Institute

The summer schedule of work in this institute, or from May to September, is announced. Regular students, pastors, evangelists, returned missionaries and other Christian workers, men and women, who have only a limited time for study will here find the opportunity they may need. The aim is to give practical training in all kinds of Christian service. Dr. Len C. Broughton of Atlanta, Mr. S. D. Gordon of Oberlin, Prof. R. R. Lloyd, Dr. Torrey, fresh from his evangelistic labors in many lands, and Dr. James M. Gray of Boston, well known as a Bible teacher, are to be at the institute a part of the present month.

### The Passing of Unity Church

Losses by death and removals have gradually diminished the congregation of this Unitarian church, famous after the fire as that in which Rev. Robert Collyer preached, till it has become advisable to sell the building and locate elsewhere. The edifice stands at the corner of Dearborn Avenue and Walton Place, near the Newberry Library and the New England Church. It cost when erected about \$90,000; this money was secured very largely in the East by Mr. Collyer. It has been sold for \$65,000 to the Masons.

Chicago, April 4.

FRANKLIN.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 3

The meeting took the form of a farewell, or rather a Godspeed, to the missionaries just returning to Africa, Rev. and Mrs. George A. Wilder and Rev. and Mrs. C. N. Ransom, and to Dr. E. E. Strong, who goes as head of the American Board Deputation, to the Zulu and East African Missions.

Mrs. Judson Smith presided and read the "travelers' psalm," the ninety-first. Dr. Smith, the Board secretary in charge of these missions, expressed the regret at parting with these friends and the joy of being able to send them to their important work, adding an appreciative tribute to Dr. Strong, who takes Dr. Smith's place in the deputation.

Mr. Wilder, the son of missionaries and born in Africa, recognized the fact that on this account the life there involves less sacrifice for him than for most. He said that the strongest development in South Africa today is along religious lines. Mrs. Wilder, who went out with her husband in 1880, has a beautiful gift of song, and rendered in Zulu the hymn, "My God, my father, while I stray."

Mrs. Ransom, too, has missionary antecedents, having been born in Syria, the daughter of Dr. and Mrs. Calhoun. Mr. Ransom, by photographs and word pictures, showed some strong contrasts between heathenism and Christianized lives.

Dr. Barton introduced Mr. and Mrs. Olds, who are just going to Japan. Mrs. Olds is a daughter of Dr. Davis of Kyoto, and is connected with the Zulu Mission by a strong link in the person of her sister, Mrs. Bridgman. Dr. Strong spoke of the strange providence which sends him to Africa, and mentioned the fact that he performed the marriage ceremony of Mr. and Mrs. Wilder in 1880, and Mr. and Mrs. Ransom in 1890. In connection with plans and hopes for Africa, he quoted Cecil Rhodes, who, with patriotic, Imperialistic ambition, brushed his hand over the map of Africa and exclaimed, "All British!" We say, "All Christ's!"

The only way to have a friend is to be one.  
—Emerson.



## The New Summer Styles Are Now Ready

WE have just received from abroad some exquisite designs in tailor-made suits and costumes for summer wear. They are the most advanced styles that have been produced and we have illustrated them in a supplement to our Spring and Summer Catalogue. We have also added many new summer fabrics to our line. Prices are lower than ever before.

Our Catalogue and Supplement illustrate:

New Suits, well-tailored, showing many variations of the prevailing fashions, from Paris models, \$8 to \$35.

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New Skirts, well fashioned, in Spring and Summer weight materials, look cool and feel cool too \$4 to \$20.

Rainy Day and Walking Suits and Skirts, Jaunty Jackets, Traveling Dresses, etc.

We keep no ready-made goods but make everything especially to order. If the garment is not entirely satisfactory, send it back promptly and we will cheerfully refund your money.

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## St. Louis

## TWO EMINENT CITIZENS

St. Louis has two citizens who have been much in the public eye in the past year, Joseph W. Folk and David R. Francis. Of the many causes contributing to the cleansing of our municipality the chief has been its vigorous circuit attorney. Mr. Folk is an active member of the Second Baptist Church. He is faithful, modest and unassuming in his church relations. He has a high conception of the opportunities in political life. A recent utterance of his is typical: "As an individual, I am a Democrat; officially, I endeavor to be a public servant above all things. There is no distinction in law between a Democratic lawbreaker and a Republican lawbreaker; both are criminals."

Mr. Folk never could have accomplished what he has if he had not had a clean record. His work in the "boodles" prosecution has made for him many vigorous enemies. These have sent out detectives to look up his past, to discover crookedness or immorality in his early life. They were disappointed. They uncovered nothing but a clean, straight record. His private life has been pure. The high class religious type, combining courage, integrity and ability, represented by such men as President Roosevelt, Mr. W. K. Jerome of New York, and Mr. Folk, is the hope of the country. Politics is becoming more and more the great field for aggressive and applied Christianity.

The other citizen of whom St. Louis is justly proud, is the tireless president of the Louisiana Purchase Exposition, familiarly called in Missouri, "Our Dave." His flying and spectacular trip to Europe has been an advertisement for the World's Fair enterprise of superlative merit, and much needed at this juncture. Before that, it seemed likely that many European nations would be but slightly represented in exhibits; this would have meant comparative failure. His undertaking has been little short of the inspiration of genius. He was a sort of advance agent for the "biggest show on earth." The feat not only astonished Europe, but it set everybody to talking about the resistless American and the cause he was advancing. Mr. Francis was formerly governor of the state, had a seat in Mr. Cleveland's Cabinet, and is now named as logical candidate for the Presidential nomination at the next Democratic Convention, which will undoubtedly be held in St. Louis next year.

## EVANGELISM AT THE WORLD'S FAIR

Rev. G. Campbell Morgan expected to be here for several days the first week in April to hold a conference with the committee of The Ministers' Alliance, to plan an evangelistic campaign during the World's Fair. The unanimity and enthusiasm aroused by this undertaking is a prophecy of great things during the exposition year. Signs are not wanting to indicate that the purveyors of vice are making unusual preparations to pander to depraved tastes at this time. While the Midway will not be characterized by the coarse exhibits which have marred other expositions, still there will be a congestion of vicious influences which makes it all the more necessary for the churches to bestir themselves at this time.

## SMILES

## Good Cheer and Good Food Go Together.

Improper feeding is the source of most human ills. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician of Dayton, O., says: "Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was astonished to find I was less nervous over small matters and worried less over large ones, laughed more readily and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out and that astonished me as I had always been very thin, as women with starved nerves are apt to be."

"After a time I discontinued the use of Grape-Nuts for two months and found the old symptoms return at once. I went back to the use of the food again and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse and I have never in all my experience seen anything to act as quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

selves at this time. A vigorous campaign can be expected under the direction of Mr. Morgan.

C. L. K.

## Kansas City

Westminster Church has to part with the only minister it has ever had, Dr. W. P. George, who has been both Moses and Joshua to his people, wisely leading them through the wilderness of isolated independency into the Canaan of Congregational fellowship. As a preacher Dr. George has gifts of a high order, as crowded congregations testify. His pulpit schooling was in the Wesleyan Church in England and later in the Methodist Episcopal Church. After nine years of memorable ministry he leaves a church that is strong in influence and resources. With money in sight, plans have been made to erect a \$60,000 meeting house in the suburbs.

Local Congregationalists might be pardoned if they fell into the habit of singing "Nothing but leaves." Dr. Hopkins left last spring for Williams College, and Mr. Baines-Griffiths resigned at Pilgrim. Dr. J. H. Crum has recently ended a seven years' pastorate at Beacon Hill. Last year the church was able to leave the hired hall where it had worshiped since 1896 for a well situated home of its own. Hearty acknowledgment is made of what is due to a spiritual leadership that has combined scholarly graces with practical wisdom.

Since the coming of Dr. J. W. Fifield, First Church is finding its hands full of work. The Sunday evening service is receiving special attention, and a chorus choir is one of the new agencies brought to bear on it. At Pilgrim Church on the Kansas side of the state line Rev. W. M. Elledge, the new pastor, has led a vigorous canvass of the parish and is making full proof of his ministry.

The Y. M. C. A., of which Mr. H. M. Beardsley of First Church is president, has had a cheerful experience during recent months in its efforts to win men to Christ. The new Willis Wood theater has been utilized for Sunday afternoon meetings; the average attendance has been over a thousand, and conversions have been numerous.

The divine discontent is making itself felt in several churches. Prospect Avenue, in temporary quarters, is filled to the doors. To reach the people of the rapidly growing neighborhood a building is needed at once. Clyde Church has already bought lots and will build a statelier home on Independence Avenue. Southwest Tabernacle has 500 scholars in its Sunday schools. Its mission school in Rose Dale has been housed in a substantial \$1,000 chapel erected by the Kansas City Congregational Union.

The Tabernacle church deeply mourns the passing away of Mr. Thomas Jones, a young attorney, who was a winsome witness for Christ in civic service and in church loyalty.

The Ministerial Union has had under discussion the proposed union of Methodist Protestants with Congregationalists. A paper on the Affinities of the Two Ecclesiasticalisms was read by Dr. D. S. Stephens, president of the Methodist Protestant General Conference, and Chancellor of the Kansas City University. It is significant that one holding so important a position in his denomination should be so hopeful of union.

PILGRIM.

## Why They Drink

About one hundred women—the wives of day laborers and longshoremen—were present. Some were bareheaded; several with babies in their arms. The subject chosen was the high license bill. It was a discussion. At least ten of the women spoke. The scene will never be forgotten. One woman, about thirty, after listening intently, rose with a baby on her arm, and turning passionately to those in the hall, said: "Why don't yer talk honest? Every one of us drink. Some of us, not many, drink because we love it. Most of us drink because we're discouraged and don't know what else to do. We're fools; it don't help us; it makes it worse. Some of us would never touch it if it were not brought to us. We know that anything that would take away the drink from our doors would save us. Drive them out!" She turned to the platform appealingly. "Drive them out, so that we, yes, and the men, would have to walk four or five blocks to them and we'll be different. It is easy sending the children now. Make it harder! Make it harder!"—Lillian Betts, in *The Leaven of a Great City*.

## NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of *The Congregationalist* who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

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BOSTON

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Housekeeper.** A lady of the highest character wishes to assume the care of a household where one servant is kept. References exchanged. Address A. B. C. 15, care of *The Congregationalist*, Boston, Mass.

**For Sale** in Atkinson, N. H., brick house with land, near the Academy. Atkinson is a country town specially desirable for those with tendency to pulmonary diseases. About an hour's ride from Boston, W. Div. B. and M. R. R. Address W. W. Hatch, Atkinson, N. H.

**For Rent** in Andover, Mass., during the months of July and August, large Colonial house, furnished; ten rooms and bath; in the country, one mile from railroad. Use of garden, and horse and carriage, if desired. Terms reasonable. Address Rev. G. A. Andrews, Andover, Mass.

**Wanted.** A financially weak church and Sunday school seeks from its more favored neighbors a second-hand organ and Sabbath School Hymnals for 50 scholars, for which it will pay a reasonable price. Address Frank E. Clark, Trustee and S. S. Supt., Princeton Cong. Ch., Princeton, Wis.

**A Young Gentleman**, near the end of his college course, and expecting to enter the seminary in the fall, desires to serve through the vacation season as traveling companion, tutor, agent, or any other responsible service for which he is fitted. Satisfactory references. Communicate with Mr. Berry of the Congregational Bookstore.

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## A Graded Sunday School in California

The First Congregational Church of Oakland struck into a new departure the first of this year. With great pains a graded system had been wrought out by pastor, superintendent and a special committee. It contains eight departments: cradle roll, beginners, primary, junior, intermediate, senior, adult and normal. The cradle-roll training is to be given at home by parents. The beginners, those from three to five years old, meet during the morning service. Definite studies begin with the primaries. There are conditions of entrance and public graduation for each department. Diplomas will be given at graduation from primary, junior, intermediate, senior and normal departments. The Sunday school superintendent will have personal charge of the intermediates. An elaborate description of the courses of study, requirements, occupations and literature has been drawn up. Trained teachers are demanded, who will make the teaching equal to that in the day schools. The aim is to bring up every child an instructed, loving and lifelong student of the Scriptures, able to teach others also.

This is a most interesting and significant experiment. It will not fail. Already the enrollment of the school is nearly six hundred, not counting the pastor's three-months class of two hundred. The church has funds for all needs, teachers answering the requirements, a paid superintendent, a paid secretary, and a pastor devoted to Biblical instruction and remarkably effective in imparting and stimulating it. And behind and beneath the plan lie five years of an extraordinarily Biblical ministry. Striking evidence of this is at hand in the fact that a class of fifty of the Sunday school teachers are now, at their own request, being led by the pastor through the course in Old Testament literature prepared for the students at Stanford University. Doubtless this plan is beyond the financial and personal abilities of the average church. It is also still beyond the horizon of most churches large enough to undertake what they discover and desire. But it can be adapted to all sizes and grades of church and Sunday school.

C. S. N.



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